THE PRIEST

Vol. IV AUGUST, 1948 No. 8

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How Come?

ACCORDING to Religious News Service, "Religious radio fellowships, for study at NBC Summer Radio Institutes, have been awarded to nine clergymen and a layman, it was announced by Dr. James Rowland Angell, NBC consultant. The fellowships, awarded for the fifth consecutive year, are granted co-operatively by the National Broadcasting Company and the Joint Religious Radio Committee.

"Appointees may study at any one of the Institutes held at Chicago, Los Angeles, and San Francisco. The fellowships are offered to ministers, directors of religious education, and laymen in charge of sustaining religious programs in behalf of state and city federations of churches and other inter-denominational agencies.

"Dr. Angell said winners are chosen on the basis of the quality of their radio work and service rendered to the local community. Awards are made on a non-sectarian basis and are open to both men and women."

There isn't one Catholic on this year's list; and as far as we know, during the five years these fellowships have been awarded, Father Louis A. Gales of the Catechetical Guild is the only Catholic ever invited to attend. We contend that one to 44 is not fair treatment of us Catholics. In fact, it's an awful insult, considering that winners are chosen "on the basis of the quality of their radio work and service rendered to the local community."

Currente Calamo

The New Directory

THIS year's increase was down 58,525 by comparison with last year's. Then it was 866,049; this year, it's only 807,524. Adult baptisms are up 14,686. Infant baptisms are up 68,352. But deaths are up only 4,433. In other words, with a net increase of 83,-038 and a let loss of only 4,433, we're still 58,525 behind last year's gains.

We commend this problem to minds more agile than ours.

Last year's marriages topped the previous year's by 41-percent. We predicted then that this year's figure would be down. It is. The increase this time is only 14-percent.

The proportion of priests to people remains precisely the same—one for every 624 Catholics; but our convert average has improved a little. Last year, each priest made 2.48 converts. This year, it's up to 2.76.

'Brains and Belief'

FATHER F. J. MUELLER is one of our most obliging book-reviewers. No matter what books or how many of them we dump on his desk, he generally has them read, digested, and reviewed for us within the week. No specialist in any particular field, he is the man we like to think of as our typical reader: an alert, well-informed, and deeply cultured pastor. And it is for that reason that we like to have him review our books. His reaction to them is even as yours and ours.

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Others of his books, all published by Bruce, are **Christ, The Human Christ, Christ's Twelve, They Knew Christ,** and—just out this summer—**Brains and Belief,** reviewed by Msgr. Paul Glenn in our June issue.

Lying Down on the Job?

FRANKLY, we were a little surprised the other day, talking to a labor-leader, when he accused us priests in general of lying down on the job as far as Communism goes.

"Here we are," he said, "straining every nerve and fibre to alert the country and protect it against Communism—and what do we hear from the Church? Not a blamed thing!"

He conceded that the Catholic press is pounding away for all it's worth, and that we have mighty battlers among the clergy. It finally developed that he was referring to the pulpit.

"I have yet to hear a word spoken about Communism in our parish," he said. "Poland. Yugoslavia. The Italian elections. Stepinac. All of them Catholic issues—passed by without comment. Why, the very earth is quaking, and here we are, marry-

THE PRIEST **AUGUST, 1948** **VOL. 4, NO. 8**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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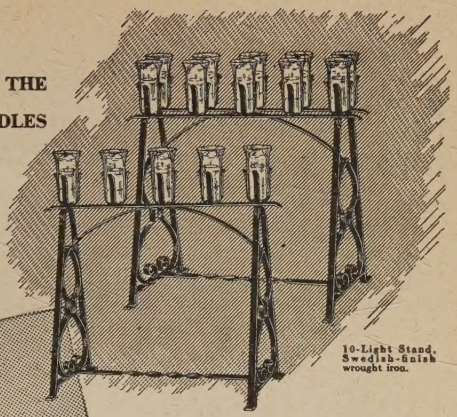

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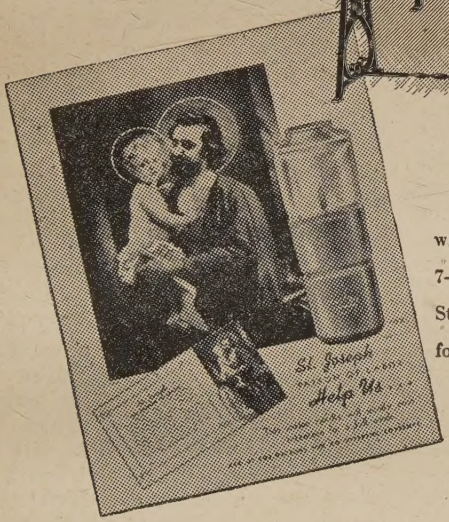

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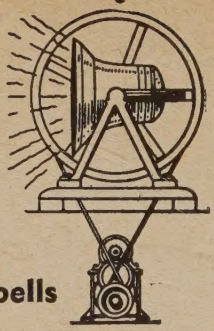

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ing and giving in marriage as though it were still the Twelfth Century. What's the matter with you priests? Why don't you pull your heads out of the sand?"

He probably said it much more respectfully. We're just giving you the substance of his remarks as we recall them.

And there wasn't very much we could say in reply, excepting perhaps that the issue seems too remote. To many of us it is like a Chinese famine or a flood in Japan—something regrettable in an impersonal sort of way, but something that doesn't touch us directly and over which, after all, we have very little control.

Anyway, we pass along his comment for what it's worth. . .

This Atomic Age

A RECENT issue of **The London Universe** carried a letter from a pastor advocating the building of simpler church structures.

"It is to be hoped," he wrote, "that in the matter of church rebuilding, those responsible will remember—in view of the trend of present events and policies—that the spacious days of Gothic grandeur are over, probably for ever.

"To expend vast sums on such structures that seem already destined for a hostile holocaust in the world war that many believe to be but a matter of time—and a short time at that—would, indeed, be the height of folly.

"Just plain, but of course dignified, edifices are all that is wanted, and most of these no doubt will not be of long duration once atomic power in action comes.

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First Things First

"THEOLOGIANS do not teach religion; they teach theology and give theological formulae."

"The catechetical method is not suited to the teaching of religion. We teach no other science by this method; why should we use it in teaching religion?"

"Catechisms are not prepared according to pedagogical principles."

"The child, according to its years, should have a reasonable understanding of religion, and should not be compelled to commit to memory formulae which it does not or perhaps cannot understand."

"Children should be made to realize that religion is something they live, not merely definitions or questions and answers committed to memory."

Dangerous Dicta

"We regard all such dicta as dangerous," says Archbishop McNicholas, "and we wish to withhold our approval of any teachers in the Archdiocese who are guided by them as principles."

His Excellency insists on first things first. Graphs, picture books, pedagogical studies of religion, and courses of religion are all right as aids in the teaching of religion, but they must remain auxiliaries. "They cannot and must not take the place of the text."

"We cannot place too great an emphasis on the value of the memory in the early years of the child," writes the Archbishop. "By observation we see that a child learns a language without any effort, from its tenderest years. The same child could learn four or five languages as easily as one, if it had a qualified tutor for each language. This knowledge would be acquired without any formal methods or instructions. The young memory simply absorbs what is proposed to it. The old Scholastics understood much better than do our modern academic groups the value of memory. They realized that we know only as much as we remember; that memory in its tenderest years is marvelously absorbing; that the memory, under one aspect, is the intellect."

Pointing to sincere, practical, adult Catholics who have incomplete and inaccurate knowledge of their religion, the Archbishop wonders whether the introduction of "so-called modern methods" in teaching religion has not been a serious failure in our country.

The Church may take centuries or even a thousand years to phrase an infallible formula, and then some modern teacher will say, "Let the child give its own expression, in its own words, of the doctrine proposed by the Church"!

Pastoral Confirmation

FOR the past several months we've been button-holing every pastor we've met to ask him if he's done any confirming lately. And, believe it or not, we have yet to meet a pastor who has had occasion to use his new faculty.

Incidentally, someone recently asked, in **The Irish Ecclesiastical Record**, if getting out of bed in the middle of the night constitutes a **grave incommodum** as far as administering Confirmation is concerned. You can guess what the answer to that one was.

Presbyterians Recommend Tighter Marriage Laws

MONTREAL Presbyterians, meeting in General Assembly last spring, have decided that Canadian marriage regulations follow a "looseness of procedure" that is contributing to a rising divorce rate. They propose tightening things up along the following lines:

Where servicemen have been declared "missing—probably dead," they should be declared legally dead, at least to the extent that their (probable) widows may remarry.

A serious situation exists with Canadian servicemen who were divorced from their British wives in Great Britain, but whose divorces are not recognized in Canada. This calls for "tightening up" so that the Canadian servicemen may remarry.

It was suggested that a period of seven days be required to elapse between licensing and the marriage ceremony. This was voted down and changed to three days.

A committee suggested that "no divorces be granted until three years after the marriage," but this was defeated after it was pointed out that in the case of adultery, the mate should not be forced to continue in the marriage. Also thrown out was a motion that "no marriage be permitted until two years after the divorce."

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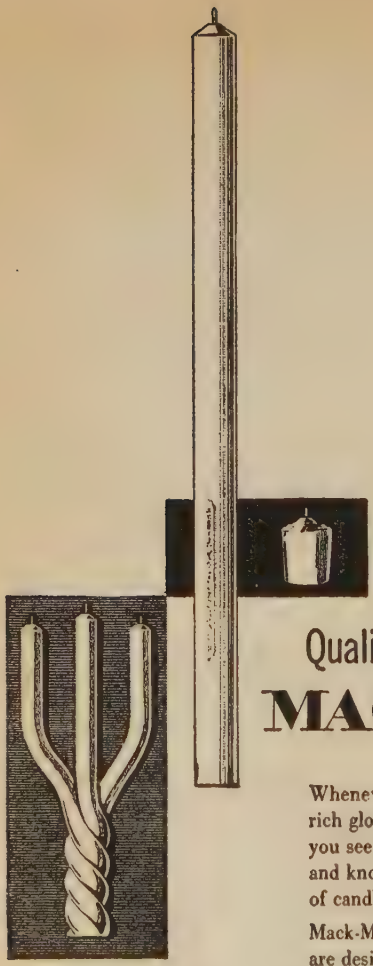

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VOL. IV AUGUST, 1948 No. 8

Editorial Comment

On Fighting Communism By Law

ONE of the most controversial measures before the recent Congress was the proposal to regulate Communist activities here. The House passed the Mundt-Nixon bill overwhelmingly, but last-minute log-jams prevented its coming before the Senate. In its final form, the bill was before Congress a short time, as legislation goes. Yet, in that brief period, it aroused deep controversies and stirred considerable national interest. It was even the subject of a radio debate between leading Republican presidential candidates.

Much of the discussion pro and con was carried on by extreme partisans. There were some who favored any measure to harass the Communists, without considering whether or not this was the soundest approach to the problem. And, of course, the Communists and their sympathizers were bitterly opposed to any bill which would regulate their conduct.

Such extreme views were to be expected. What was unusual was the violent cleavage in the ranks of the more moderate opponents of Communism. Liberals denounced the bill as a dangerous infringement upon liberties. But other liberals claimed that it should be passed so as to safeguard genuine liberalism here. Naturally, many conservative groups urged the passage of the bill. But some conservatives, including a few prominent newspapers, came out against it.

Much of the opposition to the bill arose from misunderstanding or ignorance in regard to its provisions. The Communist propaganda machine went to work early and effectively in smearing the proposed law. Thousands of letters and telegrams went to Congress, protesting provisions which simply

were not in the bill. Hundreds signed petitions against it, at a time when only a score of copies were available in Washington. Normally this type of opposition is discounted in Congress. Indeed, it proved to some doubters the real effectiveness of Communist pressure and propaganda methods.

Yet, when due allowance is made for those taken in by Communist propaganda, there still remain many sincere and intelligent opponents of the bill. This group in turn can be broken down into several classes, according to their different points of view. A study of these viewpoints will aid us in understanding various American positions on Communism.

Types Opposing The Bill

One interesting type is the anti-Communist liberal. He may be found in the labor movement, the American Civil Liberties Union, or the Americans for Democratic Action. He will probably offer three main arguments against all proposals to legislate against Communism. The first is that Communism springs from social and economic injustice. It should be cured by removing the causes. The second is that ideas should be fought with ideas, not with laws. Freedom of speech should not be infringed. The third argument is his distrust of our present legislature and his fear that a future Administration will abuse the law so as to hamstring liberals.

A second group includes many lawyers and those with a bent for legal argument. They object to the idea of proscribing a particular class. This group holds that individuals should be prosecuted for crimes, but that the indictment of a group is contrary to the American tradition. To them it smacks of Nazi "justice" (or the Nuremburg trials). Furthermore, they hold that existing laws are adequate to curb sedition, provided they are vigorously enforced.

The third group would include many conservatives, including some conservative newspapers. They hold that it is dangerous to proscribe or even to limit a political group, no matter how profoundly we disagree with them. It may be Communists today, but who can say that it will not be Democrats tomorrow? Or perhaps the prosecuting zeal may turn from politics to religion, with Catholics, or Jews, or Protestants as the victims.

One cannot question the deep sincerity of the groups just described. In effect, they are defending a philosophy repulsive to them, only because they feel that the cure is worse than the disease. Yet it is quite possible that they are dangerously wrong in their approach. They are wrong in that they have not understood the real menace of Communism and the need of appropriate action to meet it.

The Mundt-Nixon Bill

The Mundt-Nixon bill is not an attack on Communism as an idea, a political philosophy or an economic system. It is based on the fact that Communists are agents of a hostile foreign power, which is fighting democracy in practically every part of the globe. They are the fifth column of our enemy in a cold war. If Communism is dangerous enough to warrant the billions of the Marshall Plan, its fanatical agents at home cannot be laughed off.

If we were to change the date from 1948 to 1942, and the personnel from Communists to Bundists, the present bill would seem ridiculously mild. In 1942, we were at war in the traditional sense. It was then obvious that we should have protection from traitors. But a cold war does not have the emotional impact of the more traditional variety.

We could understand a Japanese blockade of Indonesia and Southeast Asia. But current Communist manuevers there can cut off vital raw materials just as effectively as did the Imperial Fleet. We held the Mediterranean at a terrible cost. But we may soon lose it to Communist intrigues in Palestine and the Arab states. Our economic dependence on Latin America is real. Yet the uprising at Bogata is but one indication of serious Communist inroads among our neighbors. One of the aims of the recent war was to restore freedom to Poland and Czechoslovakia. They are not free today.

The contrast between the awful seriousness of Communist world maneuvers and our blithe dismissal of the local brand of the breed is not a laughing matter. The economic and political mouthings of Communists are but a smokescreen. The reality is Soviet imperialism. Tito found this out when he outdid his masters in every respect but one, that of blind subservience to the Kremlin. But he missed the essential and was outlawed for it. The American Communist Party does not make this mistake. It is denouncing Tito today as fiercely as it praised him but a few months ago.

Existing Laws Are Useless

Against this cold war, existing laws on treason, sedition, and espionage are practically useless. Treason laws apply only in times of formal war. Sedition applies only to attempts to overthrow the government by force. The rich harvest reaped by Communist espionage goes on unabated. When the facts are known, the Canadian spy trials will seem a faint shadow of the immensely successful Soviet spy rings here, working through American Communists and fellow-travelers. New laws are needed to define treason as it operates today. If existing American laws were applied to the Czechoslovakian coup, there

would be no important illegal act before the Communists took over. After that, laws do not matter.

Hence it is not true that existing laws are sufficient to handle the Communist problem. In the military field, we are constantly developing new weapons to meet new kinds of war. Are we to remain helpless against political and propaganda wars of a new and highly successful type? Let us grant that only individuals should be prosecuted for specific crimes. But should the Party which conditions its members for treason be permitted to operate unhampered?

The Mundt-Nixon bill attempted to meet the cold war along two lines. In Section 4, it applied the laws against treason to meet the conditions of the cold war. If this section is loosely drawn, it can be perfected. If, as some lawyers assert, under this section, mere membership in the Communist Party would be treasonable, the language can be tightened. But we should not deny our nation the right to protect itself against treasonable *acts,* when such are committed by any individual.

The second line of defense was against certain group activities of the Communist Party. It is based on the fact that Communists, operating secretly and through dupes or sympathizers, have been able to exercise strong influence in American life. This has manifested itself in the fields of politics, labor, and propaganda. Important examples could be cited of the past effectiveness of such activities. A current instance is the Wallace Third Party Movement.

The Force Of The Wallace Movement

If the elections were close this year, the influence of the Communist-directed Wallace movement would be incalculable. It would hold the balance of power and would be able to blackmail one or both parties into major concessions. Even now it is exercising such blackmail in closely contested districts. Furthermore, it is concentrating upon winning the allegiance of certain segments of the population, so as to enlist a new crop of dupes and fellow-travelers. It is working among minority groups, college students and intellectuals, and isolationists and pacifists, including many ministers.

America should certainly realize the power of organized minorities and clever pressure groups. They have been highly successful in a score of fields, even against the public interest. The butter-versus-margarine controversy is a current example. Prohibition was another. Communists have used all these techniques with a vengeance, always operating secretly and indirectly.

Against such actions, the Mundt-Nixon Bill used the weapon of exposure. By forcing

Communists and their fronts to register, the bill would drive them above ground. Operating in the open, they would be no menace. We could fight their ideas with better ideas. We could then label their lies, propaganda, and prejudice in their true light.

The proposed bill is not perfect. It could be bettered in the coming session of Congress. But three facts should not be forgotten: First, we are in a cold war of deadly earnestness. Secondly, certain facts directed against the security of our government are not covered by present laws of treason and sedition. We need new laws to meet this problem. Thirdly, there are thousands of borderline activities, dangerous but not clearly treasonable, which could best be countered by exposure of their source.

If the opponents of this Bill realized the extent and seriousness of Communist activities, and the subtlety and effectiveness of their techniques, they might be less complacent over the present situation. By all means we should safeguard our liberties. We should not destroy them in the process of protecting them by laws against Communist activities. But likewise we should not destroy them by inaction against the fifth column within our midst. Surely there is a middle way which will command the respect of Americans, informed of the facts and determined to defend the security of our country.—J. F. C.

Teamwork

Big things can be accomplished when there is harmonious teamwork between people and pastor, as big things can be done in a diocese when there is perfect teamwork between all the people and the Bishop. The face of the world could be changed if all Bishops and all priests and all people worked unitedly and simultaneously with the Christ's Vicegerent. Left to one's self the individual either does nothing or deals with trivialities, such as the woman did who went to the store to look at linoleum. She had the clerk show her every pattern he had and after reams of it were unrolled on the floor, she told him that the figure was too large and asked whether he could not order a small piece from the wholesale house with a smaller figure. When he asked what she wanted to use it for, she said "for the bottom of my birdcage."

That's what is wrong with most people. They concentrate on a square foot of something instead of lending their united efforts to accomplish something big.—**Laurentine Digest.**

'The First Freedom'

Richard Ginder

Nisi Dominus aedificaverit domum . . .

"UNLESS the Lord build the house, they labor in vain that build it. Unless the Lord keep the city, he watcheth in vain that keepeth it."

Christianity today is faced with two enemies, the one not less terrible than the other: totalitarianism and secularism. The one is fierce and obvious, but the other—secularism—is a wolf in sheep's clothing. Bearing the semblance of philanthropy, of democracy and humanism, it is fundamentally irreligious and knows no morality higher than self-interest—and, chilling thought, it never before had more powerful allies, nor was it ever more universally accepted, more widely applauded, than right now in our own United States.

Speaking of the Treaty of Versailles, Msgr. Sheen has pointed out that "Every other treaty involving the nations of Europe had begun: 'In the name of the most Holy and Undivided Trinity.' But this new one, signalizing the advent of a world made safe for democracy, but not Divinity, began 'In the name of the High Contracting Parties.'"

We were reminded of that when we looked over the Draft Declaration of Human Rights accepted by the United Nations Commission after more than two years of discussion. It speaks of inherent dignity, equal and inalienable rights, freedom, justice, peace, the conscience of mankind, and all the rest of it, without once referring to the origin or basis of such rights. It's a ship without an anchor or, more aptly, perhaps, a kite without a string. Article One starts off bravely enough:

"All human beings are born free and equal in dignity and rights. They are endowed by nature [whatever that might be] with reason and conscience and should act toward one another in a spirit of brotherhood."

It doesn't say why we should act toward one another in a spirit of brotherhood. Presumably because if we don't, we'll be tapped on the head with a policeman's mace—but that only pushes the issue back one step.

Russia, sneering at the whole thing, abstained from voting; and, of course, the instrument has no practical force beyond serving as "a common standard of achievement for all people and all nations."

The Anti-Garb Measure

From another sector on the same front comes word that North Dakota has finally eliminated 75 nuns from 19 rural public schools where 96-percent of the pupils are Catholics and

where lay teachers could not be found.

This little triumph of secularism was maneuvered by a group of Protestants, largely clergymen, none of whom is a patron of a school where the nuns have been teaching. It's thought that they conducted their campaign largely by leaflets and pamphlets, accusing us of violating the "principle of separation of church and state."

To help focus the issue: only 75 of the 6,529 teachers in the state were nuns, and that proportion is less than that of Protestant ministers teaching in the public schools of North Dakota! Boards of education, in some instances having a majority of Protestant members, and parents, Catholic and Protestant, were unanimous in wishing to employ the Sisters in the absence of other competent teachers.

"Answering the charge that salaries paid to nuns was tax money paid to the Catholic Church," says NC News Service, "opponents of the measure argued that no such accusation was made with regard 'to the many ministers unselfishly teaching in public schools' and that the average salary, amounting to some $800 a year, was scarcely sufficient to clothe, feed, and shelter the Sisters, who, if they saved anything, gave the money to charitable institutions for people of all races and beliefs."

This same battle is being waged right now in New Mexico.

The McCollum Case

The McCollum Case was really disastrous. It was a serious setback for religion. The Gallup Poll as of last April reports that 94-percent of the population believe in God. Six-percent are either atheist or agnostic, and certainly the agnostics outnumber the atheists. That leaves a minority of 2-percent claiming that their Constitutional rights are violated by released-time classes in public schools.

This, says the Journal of the American Bar Association, is a pretty kettle of fish.—"Was not 'the free exercise' of religion denied by what the court did rather than by the State law?" the Journal asks.

Thomas Jefferson, alleged source of the separation-principle, "did not oppose the use of public funds in support of religious education along with other education. On the contrary, he recommended for his beloved University of Virginia a theological school for the training of clergymen, a large room for religious worship, an elaborate arrangement for students of the religious institutions which he proposed that the various denominations should set up in connection with the university—all at public expense.

"As President of the United States" (we're still quoting the legal journal) "Jefferson used public funds and Government properties in aid of religion and

religious education in various ways, as has every President to this day. Recognition of an interest in and support for religion of the recipient's choosing has not been regarded as an 'establishment,' so long as no one faith is singled out, favored, or established to the exclusion of others."

Under 1944 legislation, a discharged veteran may be educated at public expense to be a clergyman, in a denominational school of his choice. And just to show how far off base the Supreme Court is, the Bar Association Journal points out that a month after the McCollum verdict, Congress appropriated half a million dollars for a chapel at the Kings Point, N.Y., Merchant Marine Academy, and that on May 28 the Post Office Department issued a postage stamp honoring the four chaplains who went to a heroic death in the wartime sinking of the U.S.S. Dorchester.

The Backwash In Radio

It was Vashti McCollum who procured that decision of the Supreme Court. Her father, Arthur J. Cromwell, lives in Rochester, New York, and is president of that city's Society of Freethinkers.

Two years ago, our associate editor, Fr. Ignatius Smith, O.P., was invited to address a Holy Name gathering in Rochester. In the course of his talk, he belittled atheism—his remarks being carried by the local Station WHAM. Mr. Cromwell applied for free time to answer Dr. Smith, but to date WHAM has refused, replying that "the great bulk of our listening public would resent rather than approve our giving time for Mr. Cromwell to launch an attack on religion either in general or on any particular denomination."

Mr. Cromwell answers by declaring that he will use all legal means to secure his "rights as an American citizen."

WHAM's license came up before the Federal Communications Commission for renewal on May 1 of this year. FCC gave only a four-month renewal "pending receipt of additional information." The Supreme Court decision is being advanced as the basis of a plea to have the FCC declare religion a controversial subject and order radio stations to allow equal time for those who oppose religion as for those who favor it.

This strikes us as a sinister development—the fact that the FCC was so impressed as to concede only a foreshortened license to a station as old (1922) and as big (50,000 watt, NBC, Stromberg-Carlson owned) as WHAM.

Of interest is the comment made by James Lawrence Fly, former and most famous chairman of the FCC. Speaking on behalf of the American Civil Liberties Union—which gives added significance to his remarks, such as they were—at a panel-discussion on "Radio and

Editorializing" at Ohio State University's Seventeenth Institute for Education by Radio, May 5, 1947, Fly had this to say:

"A beer advertisement is 'controversial' to a prohibitionist, though most of us would probably place it in the category of 'non-controversial.' Similarly, a religious service strikes an atheist as 'controversial,' though most of us would think otherwise."

An experienced observer, discussing the WHAM-affair in the July *Columbia* says:

"I do not say the atheist is a second-class citizen, but I think he's got to learn to put up with God on the air as he has learned to put up with God on our coins; and I deplore the fact that FCC has retarded this adjustment.

"Some time between now and September," when WHAM's license will come up for renewal, he continues, "the men of FCC are going to give a lot of consideration to this question. They will need, and I am sure they will want, as much counsel and guidance as they can get. And I'm sure they'll get plenty from the professional atheists, the civil liberties champions, and the numerous advocates of license under the guise of free speech, academic freedom, and freedom of religion. I only hope the apostles of reason will not be, as they so frequently are, asleep at the switch."

All over the country it's going on, this stubborn battle of secularism against religion. God is still "in possession"—or is He? The secularists have won so much ground in recent months that one must wonder whether, at least by inference, atheism has not been adopted, canonized, and established as our semi-official creed.

Word comes now that in the State of Washington, the constitutionality of a 1945 law providing that all children affected by the State's compulsory school laws may ride in public-school buses along established routes is being argued before the Washington State Supreme Court. An "intervening taxpayer" contends that the school-bus statute violates the State constitution in that, in effect, it provides benefits to a religious school.

The First Freedom

Father Wilfrid Parsons, S.J., has examined the question of church-state relationship in his little book, recently published by Declan X. McMullen, *The First Freedom.* It's small—only 178 pages selling at $2.25—but it's exhaustive and very closely reasoned. The average person would call it hard reading. And yet it treats of such a vital subject that it should be read and absorbed by everyone. The facts he brings out, the errors he tags, and the conclusions he reaches should be given currency and made as common as pennies all over the country.

We've taken it on ourselves to popularize the ideas as best we can, stepping down the "voltage"

so that they can be absorbed by the average Catholic. We're digesting it in a series of articles for *Our Sunday Visitor;* and dishing it out by the spoonful to the Narberth Syndicate of over 300 secular newspapers; and chewing it up into three or four pamphlets for the Catholic Information Society of New York. It's hard work. We have to read every chapter several times, and then think up simple images, and paraphrases, and easy words in place of polysyllables. But we're convinced it's a work that must be done. Secularism is the heresy of our day.

If we want to preach against it and arm our people with the historical facts—at least concerning the relationship of God and Government in the United States, we can find no better source-book than Father Parson's *The First Freedom.*

Crashed the Gate?

Father Brockmeier in his witty column in the Western Catholic tells the story of what happened at the funeral of a certain woman who during her life had constantly quarreled with everyone, henpecked her husband, and had been regarded by all as a genuine battle-ax.

But now that she was dead, people were willing to forgive and forget, and a crowded church listened to the minister as he droned his eulogy of the departed.

The sky grew darker and darker, and just as the service ended, a storm broke. There was a flash of lightning, followed by a crash of thunder.

All was silent in the church, and then from the front row came the voice of the widower: "Well, she got there!"

We Wouldn't Know . . .

A schoolboy was given this problem: "A Catholic boy is sleeping in a dormitory with 20 other boys, all of them non-Catholic. Can you imagine a situation in which more moral courage is needed than for this boy to kneel down by his bed and say his night prayers in the sight of all those other boys?"

The schoolboy reflected for a moment, and then answered as follows:

"Yes; it would take more courage for a bishop in a dormitory with 20 other bishops not to kneel down and say his night prayers."—**The Liguorian.**

Colored Vocations to Our Sisterhoods

Let's drive jim-crow from our convents

Leo Farragher, S.S.J.

THERE is not a priest in this country who is not deeply concerned with the so-called Negro question. That many are actively doing something about it is evidenced by the constant additions of diocesan priests and religious communities in the day-to-day work of bringing Christ to the Negro. Those who are not privileged to participate actively in the Negro Apostolate because of their own duties, still seek to "give themselves" to the cause. The priest far removed from the field continues to ask "What can I do?" Besides the charity of Christ which urges him, there is the added fact that unless Catholic America shows a practical Catholic attitude toward the Negro, the deceitful face of Communism will attract still more Negroes to its killing doctrine. To any priest, the imminent danger of some 8,000,000 of his fellow Americans who now have no church affiliation, becoming Communist by default, is enough incentive for definite action.

Besides the material support which he is so bountifully pouring into the Apostolate, there is a further way in which the priest can actively participate—which up to now has been left more or less untapped. There is a desperate need of Sisters to train Negro children in the mission schools throughout the South. At this writing, there are two mission schools—one with a school building already erected—which cannot function because of the lack of Sisters. The religious communities which have been contacted just haven't got the Sisters to send.

The priest in the parishes throughout the country can help by bringing this situation in all its urgency to the zealous Sisters and to the heads of communities of women with whom they may be associated. One whole conference during a Retreat to the Sisters, for example, could be given over to an exposition of this pressing need of the Negro Apostolate.

The priestly adviser can point out that we Catholics are faced with the anomaly, on the one hand, of a dearth of vocations throughout the country and, on the other hand, of colored candidates with a vocation to this or that community being effectually barred, not so much by any overt act as by a lack of policy in this regard on the part of the community.

The present writer knows of

Father Farragher has had seven years of experience in the Negro Apostolate down South.

several instances where colored girls with all the necessary qualifications and a definite leaning toward a particular community found it impossible to make any headway. One case in particular is especially distressing. Two colored girls who admittedly had all the requirements to enter a certain community and who were inclined to this sisterhood because they knew it intimately (having been taught by these Sisters), were stymied by a wall of indecision on the part of the community. When the girls sought the advice of the pastor, he became aware that nothing could be done because, while the Superior of the convent was wholeheartedly in favor of admitting the girls, the major Superioresses of the Order considered such a step "inopportune." The pastor felt that the only charitable thing to do was to drop the case to save the girls further embarrassment—or else to tell them plainly that they were being barred solely because of color.

The Color-Bar in Convents

It is pleasant to note that such an attitude is not universal among white Sisterhoods, as some have stated publicly that "young ladies, regardless of race or color, can espouse the religious life" in their communities. But isn't it grimly ironical at a time when all communities are begging Heaven for vocations that even one candidate is barred because of color? Nor is it an answer to say that there are two or three Negro communities that Negroes may join. Isn't it, rather, a glaring *petitio principii*, for the question keeps recurring: if a girl has an apparent vocation to some particular community, must she automatically be denied a trial because she is colored?

In his talks to nuns and especially in retreats, the priest can explain the principles of social justice, knowing that because of the inherent goodness of Sisters everywhere, he will not only receive sympathetic consideration but action as well. Every priest knows that when nuns are apprised of their obligations they respond nobly. In most cases, it is only because the full implications of Christian charity are not understood that action is not forthcoming.

An example from a parallel situation will show the happy results obtained through the practical Christianity of one religious. The president of St. Mary's College at Notre Dame accepted the application of a colored girl and almost immediately many protests were received, some prophets of doom proclaiming that such a thing would wreck the school's enrollment.

Sister Madaleva calmly persisted in her resolve. One mother from the South removed her daughter from the school and sent her to a secular college. This girl was non-plussed at seeing there not one Negro stu-

dent but several in the same class. She thought the whole thing through and returned the next year as a postulant of the Holy Cross Sisters and her younger sister entered the freshman class at St. Mary's. By the way, St. Mary's enrollment showed an increase the next year. It is not because Sisters lack the courage to do something for Christ; it is rather that the whole question of social justice and charity is not explained to them.

Problems Are Solved By Charity

Negative doubts may arise in the minds of Superiors as to where to place the Negro candidates after profession, as to how they will be received by other members of the community, etc., but these melt away as soon as the fundamental question has been answered with the full impact of Christian love. For, after all, this whole matter is not a question of abstract entities but of children of God differing from ourselves only in the accident of color.

Those communities which have already "let their light shine before all men" by accepting candidates regardless of color give ample witness to the fact that once they squarely faced the reality of the situation such doubts became ridiculous. One group of Sisters (the Dominicans at Marbury, Alabama) many years ago injected a touch of holy humor by successfully establishing their interracial community in the heart of the deep South.

Priests who by the weight of their God-given leadership and teaching authority show the way are certainly active participants in the Negro Apostolate because, above all, they give the lie to Communists who are proclaiming to the Negroes that our practices do not keep pace with our dogmas. Priests and Sisters on the missions who up to now have regretfully put aside any effort to encourage Negro vocations because they could not see these children of God hurt and frustrated in their holiest aspirations, will be able to do their part, under God, to ease the nation-wide shortage of vocations. Every community of Sisters, finally, will take the completely Catholic stand, knowing that they can confidently expect abundant blessings because they have manifested a Chrstlike love for all men.

Marxing Along

Fifty-five Communist clubs have been discovered in the public school system in Detroit. The Detroit Board of Education refuses to condemn the right of these treason clubs to exist. This is the same School Board which opened high school auditoriums to communist organizations and closed its auditoriums to Christian Nationalists.—**The Catholic Mirror.**

Officers for Christ

W. R. Doran, S.T.D.

A ringing call for Naval chaplains

THERE is one literally world-wide mission field. There is one Catholic apostolate that is geographically catholic. The importance of it cannot possibly be over-emphasized. It is apocalyptically important for the future of the world, as any one with imagination can see the moment it is named. The name of it is the United States Navy; and it is being lost to us because we haven't enough young priests with spiritual backbone.

If those are fighting words, so much the better. They are intended to be. The Navy is a fighting apostolate for fighters. It is one in which a man must fight that terrible enemy, himself. He must go it alone. He must go as a sheep among wolves, without the scrip of a Roman collar and the staff of a watchful pastor and congregation.

He must go like Paul, prepared for strange seas and stranger ports. He will not be whipped or stoned, and probably not shipwrecked; but he must dare the scourges and rocks of temptation, he must fight his way through spiritual shoals. Somewhere there must be ordained young men manly enough for the job, ready for adventures at the end of which they can say, "I have fought the good fight . . . and now there is laid up for me a weight of glory."

The hardships in store for the Navy chaplain are not what you might expect. The hardship is that there is no hardship. The hardship is that of living in comfort and honor without becoming comfortable and self-indulgent. The trick is to live among laymen and remain always the priest; to wear a handsome uniform and not yield to vanity; to consort with those who do not pray, and yet go on praying; to hear morality derided, and yet remain moral. In details it is a new problem, but in essentials an old: to be in the world but not of it.

Thousands of Spiritual Orphans

The stakes are high; frightfully high. They are as high as heaven. They are first of all, the immortal souls of thousands upon thousands of Catholic men who are being spiritually left orphans. And they include uncounted millions of souls who are going to be influenced for God or away from Him as the greatest Navy that the world has seen—greater than all other navies combined—carries Americanism to the four quarters of the earth. That Navy can also

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carry Christ, if it can find the Christ-bearers. It is not finding them now.

There have never been enough priests in the Navy, and there probably never will be. Certainly there are far too few now. The war-time chaplains are not staying in. They had it rough for a few years, and they feel that they've done their bit. They want to get home to the parishes; they want to get home. And nobody is taking their places. Civilian priests feel themselves unqualified, and have no stomach for training. Nor does the average Bishop, struggling with the multitudinous problems of his own diocese, realize the Navy's need.

The chaplains realize it. The Navy Department does, too. Again and again, the department has almost pleaded with chaplains not to leave. And most of all, the men in service know. To many of us as we departed, they said, "Father, we'll miss you. You should have stayed in." Those young men are a heavy weight on the conscience of our American priesthood; and it will be hard for us not to accuse ourselves of cowardice if we fail them because we love spiritual comfort.

Chaplain Temptations

This is a curious temptation that we face, worthy of a Screwtape letter by the subtle C. S. Lewis. If that ancient and experienced serpent, Screwtape, were writing to his nephew Wormwood in this connection, he would counsel him to be exceedingly ingratiating.

"You must," he would say, "keep your patient's mind intent on externals. Call to his attention constantly the deference of the men for his rank, their reverence for his calling, and their chumminess toward him personally. They will give you every assistance in making him feel that he is a very good fellow indeed, and that there is none of this evangelistic nonsense about him. Persuade him that he must hobnob with the men at all times. Counsel him to be not too severe toward infractions of the moral law. Tell him to be broad-minded. After all, he's in the Navy now, and we're all men together.

"He must laugh and joke with the men, but he must do so immoderately. A prudent amount of that kind of thing is dangerous to our cause. But an imprudent amount—ah, Wormwood, that's playing into our hands. He must become so friendly with the men that he feels constrained not to frown when sin is mentioned jokingly. He must not take too seriously an occasional fling ashore. Boys will be boys; that's the ticket, Wormwood. And above all—and this point I cannot stress too strongly—he must be made to feel that it simply would never do to be regarded as a saint; or even as saintly. Keep him from praying, Wormwood;

persuade him that his prayer consists in rollicking with the men. Send him ashore with them; get him to drink with them on the pretext that it is necessary to win their confidence; have them bring their girls to meet him; send him frequently to the officers' clubs . . . Well, Wormwood, I am sure you are not so stupid as to be unable to see what I am aiming at. Following my instructions, and either you will get Father John, or you will drive him out of the Navy. Either will be a handsome victory for us, and will earn for you the kind of reward for which you are ever thirsting."

Such are the perils and the trials. I suppose a priest can hardly be condemned if he says that as for him, he is too weak to face them. He has his own soul to save, and he needs the safeguards of the parish and the pastor. Yet the Navy exerts a powerful pull on our charity. These young men, too, are in deadly peril. Separated from parents and home, away from chaste female companionship and the idealism it generates, out of touch with parish priests, and separated from the Mass and the Sacraments—how shall they stand against the ancient enemy? There is not one of us who will not run into a burning building to save a single soul; will we quail before this more subtle danger, shall we leave those who defend us physically undefended spiritually? Are we to be slackers where they are not?

They Are Our Catholic Youth

These are the children because of whom we are called Father. These are boys who learned their prayers at a mother's knee and their catechisms and religious habits under the tutelage of our never-sufficiently-to-be-praised Sisters. They grew up among Catholic boys and girls, under the guidance of men and women who held to the Catholic philosophy and knew the values of the supernatural. But after all, they are still boys. Spiritually, they are as yet wax. And the environment in which they now find themselves is not one dedicated to the salvation of souls.

The Navy avows Christian ethics, but it is not in the business of forming religious characters. Its atmosphere is homocentric and materialistic. The Navy is a great happy-go-lucky world with little time or thought for the supernatural. The principles and obligations of sailors are shaped by our liberalistic society and by the Navy Regulations. The men are intelligent, honest, trustworthy. They know how to sail and fight a ship. They don't know how to fight invisible wars.

Your old sailor is a salty character, "broadened" by travel and experience. He does his work well, draws his pay, gets his sleep and chow, and enjoys his liberty. Above all, his liberty; too often in the sense of

license. He lives today and takes no thought for the morrow. Eternity is very far away, and exceedingly theoretical.

God is a useful word with little content of meaning. Religion means a divine service on Sunday, attended mainly by women and children. Indifference to spiritual values and religious practices is the rule. It is in the very air that these young men breathe; and the oxygen of the spirit is not in it unless there is a chaplain to generate it. This indifference is the most deadly of Navy perils.

That Locker-Room Atmosphere

Less dangerous, but still a mortal peril, is the obscenity and immorality. True it is that the sailor's rough tongue is spoken also on golf links and in social clubs—wherever men assemble and confuse obscenity and blasphemy with virility. But there is a difference as wide as the world. The young man in civilian life does not live, work, sleep, eat and play in the atmosphere of the locker-room. The sailor does; and it is this endless repetition that breaks down his resistance, destroys his good habits, builds evil ways.

We know that immorality is everyhere. Civilians, products of education without religion, have scant regard for the Sixth Commandment. The "girl in every port" wisecrack can apply on land as well as at sea. And even the most careful religious training does not, willy-nilly, produce impeccability. But it does develop conscience and set a man's feet in the right way that leads to God. It's our job to keep those feet there; and nobody needs us more than does the man in service. Their temptations are terrible, and they must have the Sacraments if they are not to fall.

It's not the Navy's fault if things go wrong. The Navy advocates religion, clean language, and morality. That's why the Navy has a Chaplains' Corps; that's why it's always begging for priests. If the ideals are not realized, it's we who are to blame—we priests who are neglecting a great flock that desperately needs shepherds.

Those shepherds must be men; real men, Christ-like men. They must be able to say to the devil that his place is behind them. The environment in which the chaplain lives is the same perilous atmosphere that surrounds the men. The chaplain, too, is young as they are. He will be shocked at the lack of interest in religion. He will discover that he is valued more for his natural talents, his sense of humor, his material ministrations, than for his priestliness. He'll have to face and face down, without help from monastery or community house, alluring temptations. But "My grace is sufficient for thee" is still true, if only a man asks for it; if only he stand a little aloof from this world, eternally on his guard. The life of the Navy will ruin a priest who isn't mentally and

spiritually man enough to handle it. But are we all infants?

What we want are volunteers for the Apostolate of the Sea, for this Mission of the Whole Wide World; and they must be volunteers on fire for the salvation of souls, not spineless men looking for travel and experiences, or trying to run away from a grumpy superior or pastor. They Navy needs priests, and the chaplains need our prayers; but above all, Christ needs shepherds who will walk unstained and unterrified with Him in search of His sheep. Are we worthy of Him, or not? Can we carry a cross of honor and comfort and deference, as He carried the cross of humiliation and pain and hatred? Are we strong enough to be Officers and Gentlemen for Christ? Or not?

Prophecy and Comment

The late Earl of Asquith, who was replaced in the British premiership by Lloyd George in 1916, tells in his Memories and Recollections of a statement by George Eliot made to him during an after-dinner conversation . . .

"I am getting to be an old woman and you are a young man, but unless my vision is at fault you—though not I—will live to see a great renascence of religion." Asquith asked the novelist what church would profit by it. She answered without hesitation, "The Roman Catholic Church."

"That," comments Asquith in his narrative, "was more than fifty years ago, and it is, I think, an interesting illustration of the hazards of prophecy."

We do not see any evidence of retardment in the numerical or spiritual growth of the Catholic Church, from the afternoon when George Eliot made that statement down to this day, to give point to Earl Asquith's subdued cynicism on the "hazards of prophecy."—**Ave Maria.**

New Deal in Industry

The time has come to repudiate empty phrases and to attempt to organize the forces of the people on a new basis; to raise them above the distinction between employers and would-be-workers and to realize that higher unity which is a bond between those who cooperate in production, formed by their own solidarity in the duty of working together for the common good and filling together the needs of the community.—Pope Pius XII to a Group of Christian Trade Unionists, March 11, 1945.

There is only one unhappiness and that is—not to be one of the Saints.——**Leon Bloy.**

Are Protestant Baptisms Valid? (II)

Not if they depend on an heretical ritual

Joseph P. Donovan, C.M., J.C.D.

HERE'S a test of baptismal invalidity: that test is the use of an heretical ritual of baptism, a ritual that excludes directly or indirectly something inseparable from the sacrament of baptism. That same ritual does not need to be printed; nor does it need to be formal. It can be unwritten (otherwise the Masons would not use a ritual) and it can be informal or equivalent.

The Nesqually Instruction just referred to brings out these points in reference to heretical marriage rituals. It gives examples of formal rituals, of informal rituals, and equivalent rituals. It mentions that if a minister before the marriage or right after the marriage gives an instruction on the nature of marriage and mentions divorce for any cause, that instruction is considered an informal ritual of heretical intent and begets the presumption of invalid marriage unless an investigation were to show in a given case that the parties in spite of being married under such an heretical ritual still had true and genuine conjugal consent.

So in the case of baptism we can have formal or informal or even equivalent heretical rituals, rituals that create a presumption of invalid baptism unless the contrary certainty appears on investigation—but let me not forget to remark here that the Holy Office in the above Instruction declared that the divorce practice can be so widespread in a community as to create the presumption of invalid marriage where the contrary does not appear for a certainty in individual cases.

So we here have the Holy Office admitting the principle that was so solemnized some twenty years afterwards by Pope Leo XIII in recondemning Anglican orders, to wit: that the use of a plainly heretical ritual begets the presumption of an invalid sacrament. Nor let the exception be taken that this holds for orders only, or for orders and marriage; because the principle of a sacramental intention is as universal as the principles of matter and form in a sacrament.

I can see that those who drafted the Instruction of the Holy Office may not have visualized anything more than a defect of matter or of form being found in the baptisms inquired about, because at the time of Anglican orders the whole principle of heretical ritual seems to have been vaguely conceived of by most of the eminent canon-

ists and theologians of Continental Europe.

The Decision On Anglican Orders

I hear that in the life of the late Cardinal Merry del Val there is an account of how the young priest, Merry del Val, was greatly worried when the Anglican-order issue was before the Holy See and expressed the fear that Pope Leo XIII might end by admitting the probability of the validity of Anglican orders, an admission that the elder Lord Halifax would have been delighted with. So the young priest wrote to the Bishops of England begging them by all that was holy to send someone on to Rome who knew the facts; and Gasquet was sent.

It is interesting to note here that Gasparri himself was on the wrong side of Anglican orders; but he learned his lesson before he wrote his *De Ordine*, since therein he says that it is not enough to have the general intention of doing what the Church does in a sacrament, if at the same time there is entertained a more specific intention (and he points out that the more specific intention is presumed to prevail) of doing something different than the Church does or excluding something that is inseparable from the sacrament being administered.

He illustrates his principle by mentioning the Anglican-order case: the makers of the Anglican Ordinal and its users did want Christian ordination, but at the same time they desired to exclude the power of sacrificing from Christian orders. So they destroyed orders altogether.

It would seem that European theologians in general argued that the matter and form were sufficient for ordination and their general intention of ordaining would thereby result in valid ordination and consecration. They seem also to have admitted that the absence of the *traditio instrumentorum* would make the ordinations dubious. Pope Leo swept this argument aside in the following paragraph; and he equally swept aside all contentions of probable baptism where there is only a general intention to baptize with a special intention to exclude regeneration.

A Presumption Of Invalidity

Let us see the canonization of the principle that the use of an heretical ritual creates a presumption of invalidity in a sacrament; and that this presumption is set aside only by the existence of contrary certainty in an individual case or in individual cases:

"The Church does not judge about the mind and intention, insofar as it is something by its nature internal; but insofar as it is manifested externally, she is bound to judge concerning it. When anyone has rightly and seriously made use of the due form and matter requisite for effecting or conferring a sacrament, he is considered by that

very fact to do what the Church does. On this principle rests the doctrine that a sacrament is truly conferred by the ministry of one who is a heretic or unbaptized, provided the Catholic rite is employed. On the other hand, if the rite be changed, with the manifest intention of introducing another rite not approved by the Church and of rejecting what, by the institution of Christ, belongs to the nature of the sacrament, then it is clear that not only is the necessary intention wanting to the sacrament, but that the intention is adverse to and destructive of the sacrament."

Do the "Christians" (Campbellites Or Disciples of Christ) Use An Heretical Ritual?

A written ritual they may not use; but an unwritten or informal ritual they certainly do use. To begin with, they postpone baptism to the years of discretion and besides they are descendants of the Baptists and Presbyterians, neither of whom baptize validly (see my articles in *The American Ecclesiastical Review* in February and March of 1931). Again, the pre-baptismal instructions point out the fact that faith brings about regeneration; and that baptism like the Lord's supper is an ordinance or a symbol, a symbol of regeneration already effected by personal faith. They, like the Mennonites, would rebaptize a person coming to them who had been baptized in infancy on the ground that baptism cannot be a valid symbol unless that which it symbolizes precedes; and no infant can regenerate himself by personal faith. Let the "Christians" speak for themselves here:

In a pamphlet presented to the United States Department of Commerce in 1936 for the census of religious bodies, we have this heading: Disciples of Christ, Statistics, Denominational History, Doctrine, and Organization (Bulletin No. 47). We read to this effect on pages 9 and 10: that the Disciples of Christ in addition to the beliefs in which they agree with other Protestant churches, have ten distinctive beliefs of their own. No. 7 touches baptism and reads in this wise: **"Repudiating any doctrine of 'baptismal regeneration,' and insisting that there is no other prerequisite to regeneration than confession of faith with the whole heart in the personal living Christ,** they regard baptism by immersion 'as one of the items of the original divine system,' and as 'commanded in order to the remission of sins.' "

This is an indication that the above doctrine of symbolic baptism is carried into practice; for a non-leading form of questionnaire will elicit the information that the Campbellites baptize **not to make Christians** but because the candidates being baptized **are already Christians through their faith in Christ.** Recently I was asked about Campbellite baptism by a South-

western Chancellor. I sent him the questionnaire that is calculated to elicit the real intention that the given minister carries into baptism. When the questionnaire was filled out, the Chancellor thought the answers ambiguous. I told him to read the answers in the light of those doctrinal pronouncements. He did so and admitted that the answers were clearly symbolic.

Are Dioceses Free To Ignore This Fact And Similar Facts?

Men dealing in one way or other with marriage cases have an oath of fidelity; and they are not free to lean backward any more than forward. In 1931 I wrote the three articles already referred to, and two years ago in *The Homiletic And Pastoral Review* I wrote an article on Congregationalist baptism. Not any one of the articles has been challenged; and I cannot see how they can be challenged if the facts I cite are true.

The Congregationalist article was occasioned by a young convert man who had been baptized as a Congregationalist in adult life and who was divorced from his un-baptized wife writing me that his pastor had told him that their Bishop would allow him to use the Pauline Privilege if I could prove Congregationalist baptism invalid. I wrote my brief undertaking to prove that fact and in short order the Pauline Privilege was allowed.

In the case given in my last month's article, q. v.: if there is a new marriage on the part of the separated husband, I think that the better mode of procedure (to avoid suit for alienation of affections) would be the application of Canon 1127; for an investigation of the conjugal consent will not in all likelihood show for a certainty that the two parties had true and genuine consent to the marriage in spite of having been brought up in the divorce tradition. And under 1127 all that is required in the case of a convert with a non-sacramental marriage is a solid probability that the previous marriage was invalid.

The Holy Office supposed in the Nesqually Instruction that the Methodists inquired about might have been validly baptized; and yet allowed the presumption of invaldity to hold just the same as if one of the persons had been doubtfully baptized before 1918 and the other unbaptized.

Thereupon the local Ordinary or his delegate, after judicial investigation not trial, could proceed to declare the convert conjugally free just the same as if a validly baptized person not bound to the form of marriage would allege that he had been married clandestinely to another baptized person not bound to the form of marriage and the second person was coming to the Church and desirous of marrying a Catholic.

There would be no formal trial to pronounce the convert free to marry, if the alleged fact of marriage could not be

proved beyond all reasonable doubt, because facts are to be proved and not presumed.

Similarly when a person has been married under an heretical ritual of marriage, formal or equivalent, there is likewise **no fact of marriage,** and this is pointed out by the Holy Office in the Nesqually Instruction; for that august tribunal remarked that those present at such a marriage know that there is no true marriage being contracted. Of course there could be; and that is why the Holy Office orders that with those who are born and brought up in a community where the divorce tradition is common and almost universal, there is to be an investigation to see whether the given couple in spite of being married under such a ritual may not have had true and genuine consent.

In other words the presumption of invalid marriage holds until it is set aside by contrary proof. The same is true of a baptism performed under an heretical ritual, whether that ritual is formally or equivalently heretical, just so that it is certainly heretical. And let us recall that the Anglican Ordinal was not heretical in expression, but in animus, because the makers of that Ordinal had deleted certain things with an heretical intent; therefore, the whole Ordinal had to be interpreted with the heretical intent that brought it about.

Here it is very cognate to mention a long quotation from Dr. Messenger's work published several years ago under the title *The Reformation, The Priesthood and The Mass.* That quotation deals with the communion service that Queen Elizabeth was introducing by her Bill of Uniformity in 1558. That faithful Bishop of Chester, Dr. Scott, argued two hours in the House of Lords against the bill and he went on to say that the communion service was no communion at all because there could not be communion without a consecration; and there could not be a consecration without a consecratory intention; and there was no such intention, as was proved by the deletion of the *quam oblationem* just before the consecration, and also by the words used before communion, "receive these elements of bread and wine."

Yet validly ordained priests stood at those communion tables in 1558, and they said over the bread and wine before them the respective words of consecration; but consecrate they did not, as Bishop Scott was sure of, and as the heretical rite of the denatured mass created the presumption of. Those priests wanted a communion service less sacrifice; and the use of that heretical ritual of consecration indicated that they did.

Why then should we hesitate to say that a parallel heretical ritual of baptism ends presumptively in non-baptism? Pope Leo makes the principle of heretical

ritual universal; and the Holy Office did the same for marriage in the Nesqually Instruction in a most positive and explicit way, and inferentially did the same for an implicit ritual of baptism if the same were of heretical intent.

But This Is Not Being Done

This proves, at most, that in all sorts of dioceses, those charged with the responsibility of giving or withholding conjugal liberty to converts are not conversant with the implications of that universal principle of the use of an heretical ritual in the administration of a sacrament. I had an instance of this a few months ago—a Chancellor from a nearby country who had been a first of first students in Rome in his day and who enjoys the degrees in Canon Law and is Chancellor in his own jurisdiction.

I asked him if he were aware that quite a few of our biggest Protestant denominations, and perhaps even a greater number of our smaller denominations, use an heretical ritual in baptizing; and that therefore their baptisms must be construed as presumptively invalid when an investigation in individual cases does not show that the given baptism was certainly valid in spite of the use of an heretical ritual.

I also mentioned the divorce practice and the declaration of forty-seven of our States in effect that marriage is a **permanent but dissoluble union.** And how this, too, under the principle laid down by the Holy Office in the Nesqually Instruction, creates a presumption of invalid marriage in the convert, if an investigation does not show that the presumption is actually turned in the individual case. This brilliant student of Canon Law and Theology also, this experienced Chancellor exclaimed: "Father, you have something there; I had never thought of the principle in connection with baptism and marriage."

So inadvertence is excusable; but the attempt to think away facts and principles is absolutely inexcusable. Yet things are mending. Since my article appeared, November, 1946, in THE PRIEST, I have heard of several dioceses applying the principle of heretical ritual of baptism. And recently I was told by a canonist who has digested Canon Law to such an extent as to have been able to write a text book on the subject, that he had this piece of information from a former Officialis in a large diocese: when this Officialis took over, there were **8,000 marriage cases** on file in the diocese and by the time he left this office to take a more important trust, he had cut the number to 800.

The canonist remarked that he could not have done this unless he had used both the principles, of heretical ritual of baptism and of heretical ritual of marriage. The canonist said

that he himself had been asked to act as an Officialis in a much smaller diocese; and that if he were to accept the office, he would insist on being free to use the twofold principle of heretical ritual; for otherwise he would not have the time to devote to the office, since it was coming by request and not by diocesan obedience.

Let Us Have The Principle Challenged Or The Facts Disproved

No other course can excuse those in positions of responsibility from shirking their God-given obligation; for they are administering law and not making law. And he would be bold who would challenge the principle that the use of an heretical ritual, formal or informal, begets the presumption of invalidity in the case of the sacrament supposedly administered; and that this presumption of invalidity can be offset, not by solid probability to the contrary but by full and complete certainty to the contrary.

There can, I admit, be a plausible disproof of an alleged heretical ritual of baptism; and also of an alleged heretical ritual of marriage. But when these plausible disproofs are gone into, they will be found either to ignore the real facts at issue or to proceed on the assumption that the mere words of the ritual must always be sufficient to indicate the heretical animus; whereas in many cases these words have to be read in the background of the teachings of the sect and the intentions based on the practices of the sect that suppose a real heretical animus.

To take an ancient example: In the nineteenth canon of the Council of Nicea, the Paulianists were ordered to be rebaptized in the case of conversion; and in the case of clerics converted, they were to be rebaptized and re-ordained. Now Schroeder in his Decrees of the General Councils says that some say this was because the Paulianists did not use the Trinitarian formula. But Schroeder counters that St. Athanasius, a contemporary, affirms that the Paulianists did use the Trinitarian formula, but their monstrous heresies destroyed the *meaning* of the formula. Innocent I also is quoted as saying that they did not use the formula in the sense that they did not use it in its **Catholic** sense.

Now in my three articles already mentioned in *The American Ecclesiastical Review* and my one article in *The Homiletic And Pastoral Review* I give paraphrases of all four denominations, that is, paraphrases signed by the respective ministers; and these paraphrases express an absolutely heretical meaning of the formula. So these four denominations and many another one do what the Paulianists did sixteen hundred years ago: they use the baptismal formula in their own heretical sense and not in the sense of the Church of Christ. And this is brought

about by their intention to do something different than the Church does; to exclude from the baptismal rite the very essence of that rite, words indicating the begetting of the soul anew in the name of the Father and of the Son and of the Holy Ghost. These denominations intend a symbol of that re-birth, or like the Presbyterians, something still more remote from being born again of water and the Holy Ghost through the sacrament of baptism, they intend its heretical travesty.

Suspended Blessing

Thackeray tells of an old Irish woman whom he met begging by the side of the road. As he passed her, he put his hand in his pocket, and the old lady said: "May the blessing of God follow you." But when she saw his hand emerge with nothing but his snuff-box, she added: "And may it never overtake you!"—**The Liguorian.**

"All ready now—and you'll remember what we arranged about toning down that quotation from Exodus."

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N. O. D. L. Notes

It happened in Indiana

Mr. William C. Smith

DURING the past couple of weeks your correspondent has witnessed with his own two eyes what can be done by right-minded professional men in meeting a question that has been talked about, and like the weather, has had little done about it.

These men are the Indiana druggists who have gone on record as opposing the sale of objectionable comic books in their stores.

It all started in South Bend, Indiana, and the move was spark-plugged by Al Dougherty, who runs the Indiana Pharmacy in South Bend and is the Secretary of the South Bend-Mishawaka Pharmacy Club. Al is also a former President of the Indiana Pharmaceutical Association.

He is a man with both feet on the ground, a forthright, earnest Catholic. It's a pity there aren't more like him. Knowing Al proves that you can be a good Catholic and a good businessman at the same time.

At any rate, Al asked the Pharmacy Club of South Bend if the members would be willing to stop the sale of objectionable comics in their drug stores. They said they would. Your correspondent went to South Bend and met with the pharmacists, and the upshot of the meeting was the adoption of a code to judge the comics. The druggists said they wouldn't sell any magazines that violated the Code.

They also said they would present a resolution to the meeting of the Indiana State Pharmaceutical Convention, held at French Lick Springs, Indiana, on July 7, 8, and 9, requesting the State Association also to pass a resolution refusing to sell objectionable comics in their stores.

Through the courtesy of the President, Mr. Heustis, and the Secretary, Mr. Heine, your correspondent was invited to address the convention on this question.

Also present at the session, and with an opportunity to address the delegates, was Mr. Abe Schwartzman, representing the Association of Comic Magazine Publishers. Mr. Schwartzman told the delegates that the comic-book publishers had drawn up a code which they agreed to abide by, and that any comic magazine published by the Association would display a seal showing that it was really abiding by the Code.

He said the determination of what magazines should have the seal of approval rested in the hands of the governing board of the association. Of course, at the

moment this association represents only about 40% of the comic magazines published in the United States.

At a later meeting of the Resolutions Committee of the Indiana Association, he said he saw no reason for their passing any resolution about comics at all, since the industry was promising to clean its own house.

Finally, the Resolutions Committee drew up the following resolution which was passed by the Convention on July 8:

WHEREAS: There has been a resurgence of objectionable magazines and other literature that is bringing condemnation from municipal and juvenile officials and the public, and

WHEREAS: retail pharmacists wish to have no part in the distribution of demoralizing literature, and

WHEREAS: the druggist should not be placed in the position of being a censor of a free American Press, now therefore be it

RESOLVED: that all members of the Indiana Pharmaceutical Association strive to fully comply with the Code of Ethics of the American Pharmaceutical Association, realizing our responsibilities morally as well as professionally, and cooperating with and seeking the aid of all police, religious, and other agencies in eliminating the display and sale of indecent and salacious magazines, novels, and comic books.

This is the first time I know of, that a professional organization has thus heartily gone on record on a matter of this kind. And I think the Indiana Druggists should be warmly commended. They showed that they take seriously that part of the Code of the American Pharmaceutical Association, to which all member-druggists subscribe, indicating the moral responsibility of the druggist to his community.

While Ernest Bevin, the Socialist, was in a hammer-and-tongs battle against Andrei Vishinski, the Communist enemy of the British Empire, Harold Laski, Chairman of the British Labor Party, congratulated the Communists in the "Fortnightly" (London) for their success in the French elections. He called upon them to unite with the Socialists of France, as "their identities are more than their differences." This appeal was prompted by "fear" on the part of this atheist anti-Catholic of the possible consequence of the large vote cast for the candidates of the Mouvement Republicaine Populaire, which represented Catholic opposition to Sovietism. He said: "I fear it will be exploited by clerical interests. I fear its use as a possible channel through which the politics of the Vatican (meaning its anti-Communism) may make themselves felt in France and beyond."—David Goldstein in the **Boston Pilot.**

Magazines Disapproved

BY THE

National Organization for Decent Literature

August, 1948

FOR THE INFORMATION OF COMMITTEES AND DEALERS, BUT NOT FOR PUBLICATION

CODE FOR CLEAN READING

Periodicals are listed, which

(1) glorify or condone reprehensible characters or reprehensible acts;

(2) contain material offensively "sexy";

(3) feature illicit love;

(4) carry illustrations indecent or suggestive, or

(5) advertise wares for the prurient-minded.

The following magazines are held to offend against one or more provisions of the above code.

MAGAZINES STILL PROCURABLE IN MANY PLACES

All Baseball Stories
Amazing Detective Cases
American Detective Annual
Argosy
Army Post
Army Romance
Art-lac
Art Models
At Ease!
Authentic Detective Cases
Beauty Parade
Best Songs
Big Song Magazine
Bits Of Beauty
Blue Ribbon Western Magazine
Booby Trap
Breezy Stories
Brevities
Buddies
Burlesk
Cartoon Humor
Certified Detective Cases
Cheers
Comedy
Complete Cowboy
Complete Detective
Confidential Detective Cases
Crack Detective
Crime Detective
Current Detective
Cutie
Detective Book
Detective Short Stories
Detective World
Digest and Review
Dizzy Parade
Dramatic Detective
Eyeful
Fact Detective
Famous Western
Feature Detective Cases
Flirt
Flophouse News
Fun
Fun Frolic
Fun Parade
Fun Riot
Fun Year Book
Gag and Cartoon Book
Gal Parade
Gag Gazette
Gaiety
Gay Book
Gay Broadway
Giggles
G. I. Joe
Good-Time Charlie
Headquarters Detective
Hi Yi
Howl
Human Detective
Humor, Inc.
Humorist
Ideal Love
Indigestible Digest
Joker
Judge
Keep 'Em Laughing!
Khaki Weekly
Laff
Laff Annual
La Paree
Latest Popular Songs
Line Up Detective
Lip Parade
Moron Laughs
Movie Glamour
Movie Play
Modern Sun Bathing
Mystery Tales
National Detective Cases
Navy Romance
Newest Detective Magazine
New Girl Parade
Nippy Stories
Nudist and all Nudist Magazines
Pack O'Fun
Peek
Pictorial Chuckles
Pictorial Detective
Picture Show
Pin-Up Pack
Pin-Ups
Pip
Play
Pocketful Of Pepper
Police Detective
Popular Psychology Guide
Power Plus
Real Detective Cases
Real Fact Detective Cases
Real Screen Fun
Revealing Detective
Saucy Stories
Secret Detective Cases
Sensational Detective
Sex Facts
Show Girls
Smash Detective Cases
Smash Fact Detective
Smiles
Special Feature Detective
Sports Action
Stocking Parade
Story
Strength and Health
Super Sports
Swank
Tales of Army Love
Ten Story Book
Tidbits of Beauty
Timely Detective
Titter
True Crime Detective
Tru-Life Detective Cases
Varieties Cartoon Cavalcade
Vital Detective Cases
Western Trails
What's Cooking
Wheatley Pumper
Wit and Wisdom
Whisper
Who Is Your Pin-Up Girl?
Wink
Yellow Book
Yoo Hoo
Your Physique
Your Figure Beautiful
Zippy Stories

Mary, Queen of the Clergy

M. Eugene Boylan, O. Cist. R.

Mother of the whole Christ

THE association between Mary and the priesthood dates back to its very institution. Christ Himself became our Priest in His Mother's womb, at the moment when she was dedicating herself to be the Mother of the Redeemer. When the same High Priest was sacrificing Himself on the Cross, His dying words announced Mary's maternal office in the Church and were addressed to the newly ordained St. John—who "took her for his own." When the Holy Ghost came upon the infant church at Pentecost, we know that Mary was there, and had by her prayers and example already begun her motherly charge of the Mystical Body of Christ.

The Biblical references to Mary, though few, are full of significance. In the very first book of Genesis we find the promise of our redemption pronounced in the unexpected form of a triumphant warfare between Mary and Satan, between her seed and his. And this very same plan appears again in the final book of the divine revelation when St. John tells us in the Apocalypse of the woman clothed with the sun, crowned with twelve stars and the moon at her feet. He sees her as a Mother giving life to a child, whom the dragon is waiting to devour.

The importance and significance of this particular presentation of God's plan by the Holy Spirit must not be overlooked by us priests who are called to assist in the very task of giving life to the Mystical Body of Christ and protecting it from the attacks of Satan. No priest can do without Mary. In her merciful goodness she often cooperates without waiting for us to turn to her, but deliberately to neglect Mary is to reduce one's power of action on souls to a minimum, if not to frustrate it completely.

Her Universal Mediation

The doctrine of the universal mediation of Mary is, of course, not a defined dogma. Yet it is so true and so certain that no priest can afford to overlook the fact that every grace of which he is the minister, is due, after Christ, to Mary. And in view of God's evident plan to associate Mary with Him in the triumph of the Redemption, is it too much to say that there are probably many graces that will not be given if Mary is not asked for them? For it seems to be God's plan not only that we should obtain all things through Mary, but that we should recognize her intervention so that she may receive her share of the glory.

The whole question of the extent of the part played by Our

Lady in the work of Redemption and its application to the souls of men is a matter of controversy. But it is receiving more and more attention daily in the Church, and despite all the differences of opinion, there seems to be a steady tide of increasing support for the views which give her a more prominent place in the scheme of things.

Undoubtedly some enthusiasts exaggerate her role, while others reduce it too much. In many countries where there is a large Protestant population, zeal for their conversion makes men anxious lest too advanced a view should scandalize the weak. Despite all that, her role as the New Eve in union with the New Adam is being examined and its details are being worked out, so that more and more she takes the place beside her Son that it seemed to be His will to give her. It is especially true that the present day is the day of Mary. Her action is becoming more evident and more extensive every day. Fatima is but one of many signs that draw attention to her. She is the Mother of the whole Christ; we priests have to share that office. God having decided that the regeneration of the human race should be the work of a new Eve as well as of a new Adam—one has only to read St. Iranaeus to find how old the tradition is—we priests, all due proportion being guarded, can no more do without Mary than we can do without Christ. True, our dependence on Him is *ex natura rei,* and our dependence on Mary is only because God has so willed it. Yet she must cooperate with our work or else it shall be sterile.

A Matter of Necessity

Readers will pardon this discussion of doctrine, but we feel it essential to remind them that devotion to Mary has a deep theological foundation. Too often it is preached as a matter of sentiment, or perhaps as a matter of expediency. Properly understood, it is a matter of necessity; for Mary's place in God's plan is no mere ornamental one, but pertains to its very integrity. Does not Pius X write: *Nimium scilicet haec comprobantur ex dolenda eorum ratione, qui, aut daemonis aestu aut falsis opinionibus, adiutricem Virginem praeterire se posse autumnant! Miseri atque infelices, praetexunt se Mariam negligere, honorem, ut Christo habent: ignorant tamen non inveniri puerum nisi cum Maria matre eius!* (Encyl. *Ad diem illud,* 1904). The whole of this Encyclical should be familiar to every priest; it is our answer to any who feel that what we have written is too strong.

Putting The Devil in His Place

The point is that God intends to put the devil in his place. That is more effectively done by making him experience his defeat through a human creature, and a woman at that, than by Divine action alone. It is true

that Mary cannot be numbered among either the foolish things of this earth or the weak. But we ourselves do definitely belong there. And our choice by God to assist in His work of regeneration and liberation is part of the same policy of showing His power, by using mere human instruments to triumph over the prince of darkness. We need not be surprised then, that Mary is to be found active wherever grace flows. After all grace is the life of the soul; and is not Mary our Mother?

We priests, then, both in our own spiritual life and in our pastoral work, must give Mary her due place. We must honor her—and incidentally remind ourselves of our dependence upon her—by certain devotions. We must depend on her in our work. We must have absolute confidence in her, and we must try to put souls in contact with her.

Personal devotion to Mary is not such an easy matter to prescribe in detail. The perfect way of being devoted to her is to follow her one commandment: "Whatsoever He shall say to you—do ye." It implies the whole of the Christian life. To our mind the fundamental thing is rather an attitude of mind than a program of practices. Still, an attitude of mind calls for external expression, and in fact, grows by such expression, so that we must pray to Mary. Had I been writing this some years ago, I would have put a choice of two prayers to Mary before the reader: either the Little Office or the Rosary. There are so many men who find the Rosary hard to say that I should have agreed readily to their saying the Little Office instead. However, the insistence of authority on the Rosary, and Our Lady's own requests at Fatima make me hesitate.

Our Daily Rosary

If one can at all manage to say a Rosary every day, it should be done. However, prudence makes me add that there may be cases with the consent of authority, where a more limited plan will succeed better. At least let us decide to say the complete Rosary — fifteen decades — once a week. That means a decade every morning, a decade every evening, and an extra one fitted in somewhere, say either on Saturday or Sunday. Many of those who find the five decades a difficult task—a penance rather than a prayer—will be probably sufficiently courageous to face a decade at a time. After all, it can be said anywhere—and one should not be afraid to say it while walking or moving about. If the continual repetition dulls the meaning of the words for us, at least we can console ourselves that the words in which God made His proposal to the chosen Mother of His Son—have a meaning and a memory for Mary that is beyond telling! Surely she will delight in these words of ours—if we do not savor them—and

after all, it is she whom we want to please!

Still the Rosary for some men will always be a problem. Distractions, routine, repetition, tend to make it a mere mechanical lip-offering. Often a man comes to the end of the fifth decade of the beads to find his mind has been miles away all the time. Public recitation with others is often a help. Moving about is sometimes a remedy. Distributing the five decades over different parts of the day may also serve. But however poor one's performance, no priest should ever be satisfied with less than fifteen decades a week. It may not suit us, but Our Lady wants it that way. She has a mother's right to her own way.

The Place of the Little Office

If that is not enough, the Little Office in whole or in part, will suit those who need a printed page to keep their thoughts from wandering. The use of an English translation could help to give the Psalms sufficient novelty in comparison with the Latin Psalms of the Breviary. Again, this is a devotion which is better distributed over different parts of the day.

One word of warning should be added: If the recitation of the Little Offce tends to make us rush the Breviary or interfere with our discharge of it in any way—the Little Office should be omitted. First things first; commands before counsels. Far better say the Breviary well and omit the Little Office, than "get in" both of them at the cost of devotion or reverence. We can always say the Breviary in union with Our Lady. This is a devotion earnestly to be recommended. We say the Office in the name of the Church. Surely Mary says it with us. Why not say it with her? A small picture protruding from our Breviary will help to keep her in our minds.

There are many other devotional practices. All we have to say about them is that one should avoid over-loading one's programme with different exercises. A few simple exercises to express and to nourish our attitude are sufficient. For the point about devotion to Mary is this—that it is really only part of our devotion to Christ. In the first place, in honoring Mary we are only acting in partnership with Christ who lives in us. In the second place, in seeking her protection, it is the life of Christ within us that we are committing to her care. So too in the work of our apostolate, we go to Mary that she may bring forth and nourish the life of Christ in the souls of those in our charge. In reality, devotion to Mary and devotion to her Son are not two completely separate devotions, but are rather two different aspects and ways of devotion to Christ.

Union With Mary

Instead then of multiplying practices, it is better to show our devotion to Mary by our de-

votion to her Son. By doing our pastoral work in partnership, or better still, in union with Mary, we are giving her due honor, we are offering her another chance of doing something for her Son, we are ensuring the fruitfulness of our apostolate, and we are exercising quite a number of virtues that are especially pleasing to God. In fact all the virtues of spiritual childhood can be found in devotion to Mary. And as Benedict XV reminded us, this spiritual childhood is essential for our salvation. *Unless you be converted, and become as little children, you shall not enter the kingdom of Heaven.*

No priest need ever fear that in paying attention to Mary, he is neglecting her Son. In the first place, Mary never retains anything for herself; everything we give her is given immediately to her Son. She is a perfect mediatrix. She only intervenes to unite more closely; she only receives to give more perfectly. Secondly, it is the unfailing experience of all who have practised devotion to Our Lady in any sincerity, that they are gently, but inevitably, led to a new height of devotion to her Son. And then only do we discover the meaning of devotion to the Holy Ghost. In fact Mary introduces us into the life of the Trinity, in accordance with the prayer of her Son at the Last Supper. Devotion to the Father, to the Son, to the Holy Ghost, devotion to the Human Nature of the Son, devotion to His Mystical Body, all grow out of devotion to Mary and are welded together in a truly wonderful manner into a unity that at first sight seems impossible. *Gustate et videte!*

The real devotion to Our Lady, as we have said, is an attitude of heart and mind. The best expression of this is the total consecration of one's self to Mary, on the lines indicated by St. Grignon de Montfort. This is so important that we shall reserve its discussion for another article.

The Mother of The Whole Christ

Let us add one remark. Everything Christ received from this world was received through Mary. He had no human Father. All His body and Blood were derived from her; His soul was created in her womb. After birth His infant body was nourished at her breast and even the additions to His stature were due to the food prepared by her hands. Even His garments were of her making. If we claim that in the formation of His Mystical Body He follows the same plan, we are hardly going beyond the evidence. The formula "conceived of the Holy Ghost, born of the Virgin Mary" has an application to His life in ourselves and in His other members, that is full of mystery and significance. We can find no better way to give ourselves or our flocks to Christ than through Mary, and likewise there is no one who is so well endowed by God with

the power to give us and those in our charge the life of Christ. For Mary is the Mother of Christ—the Mother of the Head and the members—the Mother of the Whole Christ.

Portrait Of a Genius

A contemporary of Cardinal Mezzofanti, the celebrated linguist of the early 19th century, described his abilities as follows:

"He is familiar with all the European languages; and by this I understand not only the ancient classical tongues, and the modern ones of the first class, such as Greek and Latin, or Italian, French, German, Spanish, Portuguese, and English; his knowledge extends also to languages of the second class, i. e. Dutch, Danish, and Swedish, to the whole Slavonic family, Russian, Polish, Bohemian or Czech, to the Serbian, Hungarian, Turkish; and even to those of the third or fourth class, Irish, Welsh, Wallachian, Albanian, Bulgarian and Illyrian. He is master of the languages which fall within the Indo-Germanic family, the Sanscrit and Persian, the Koordish, the Georgian, the Armenian; he is familiar with Hebrew, Arabic, Syriac, Samaritan, Chaldee, Sabaic, nay even with Chinese, which he not only reads, but speaks. Among the Hamitic languages he knows Coptic, Ethiopic, Abyssinian, Amharic and Angolese. He speaks each of these languages with the precision, and in most cases with the fluency of a native.—**The Liguorian.**

A well-known Protestant clergyman was recently calling upon his friend, a prominent Catholic official in the city of Chicago. The latter invited the Protestant gentleman to visit his rooms. "What fine quarters you have!" exclaimed the visitor, "finer than mine, I'm sure."

"Well," replied the Catholic friend, "you Protestant clergy may have your better halves, but we have the better quarters."—**Reader's Digest.**

Women in Weidener, Harvard Library, are strictly watched. Their activity is confined to the Radcliff study, a small room on the second floor. As we were quietly studying there recently, a white-haired scholar bristling with indignation entered.

"I have put up with this long enough!" she exclaimed. "I worked in the Vatican library in '37 and '38, and it does seem to me that, if the Vatican admits women freely, it's time Harvard changed its mind."—**Forum.**

Code and Cult

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HOW account for pagan names used by Christians, such as Caesar, Achilles, Diomede, etc?

Some martyrs and confessors had these names in the early Church, and hence they are Christian names now.

How do we record illegitimate children in the baptismal book?

We apply Canon 777-2. If the parenthood is publicly known or the party or parties in writing or before two witnesses acknowledge parenthood, we write the names, and make an annotation on the margin that Canon 777-2 was followed. Otherwise, we write: "from unknown parents."

Are the causes for removal of a pastor in the Code exhaustive (C. 2147)?

No, they are the chief causes (praesertim). There are others of equal gravity. The list is said to be given by way of example (demonstrative). When the cases are exhaustive, they are called "taxative," e. g. C. 1427, sec. 2 (causes for division or dismemberment of a parish).

What percentage of wax should the candles for Mass have?

The Holy See has not determined this exactly. They should be "maxima ex parte" of wax. Generally this means 70-75% of wax as fixed by some diocesan statutes. The other candles used on the altar should be 51-60% of wax, e. g. for Benediction (greater part of wax).

Is it generally allowed to have a low Mass for funerals?

The funeral Mass should be at least a "Missa Cantata" except in case of the poor (S. C. of Rites, May 1, 1942). The great difficulty in getting an organist would excuse.

A pastor said to an outside priest, "You may marry these parties here," but he did not use the words, "I delegate you." Is it valid?

Yes, since the authorization was certainly and expressly given (C. 1096). This is delegation. It is advisable to note on the margin of the Marriage record "express delegation of the pastor given."

The assistant who enjoys general delegation may validly subdelegate a definite priest for a definite marriage (C. of Interpr., Dec. 28, 1927).

Are there any important points in the recent Papal Encyclical on the Liturgy?

Yes, you can read a good translation of it in *The Catholic Mind,* June, 1948. Some enthusiasts have gone too far in matters liturgical, e. g. Mass in the vernacular without permission of Rome, over-emphasis on the laity as priests offering the Mass. A Liturgical Commission

should be established in every Diocese. The use of the vernacular Missal by the laity is recommended, but all are not able to use it, and other prayers may be followed. Congregational singing is to be encouraged, but Gregorian Chant is not the only form of church music.

The laity are not "con-celebrants" with the priest in the proper sense: "The people unite their hearts in praise, impetration, expiation, and thanksgiving with the prayers or intentions of the priest," etc. "They offer themselves as a victim—as a spiritual sacrifice."

Private Masses without any congregation are lawful but a server should be present (except for a grave reason). Some have falsely taught that private Masses should not be celebrated.

The Encyclical is a rather long one. It is worth perusal in Study Clubs, etc.

What authority has the Roman Rota?

It is generally a court of appeal from the tribunals of Ordinaries. In some cases by special permission of the Pope it acts as a court of first instance.

It does not deal with administrative acts of Bishops. These latter would fall under the authority of some of the Roman Congregations. The Rota acts as a rule by three's—three judges for trials. In some difficult cases it acts "videntibus omnibus." The position of Dean of the Rota is a Cardinalitial post. The judges are of several nationalities. There is one American on the Rota at present.

The study of the Decisions of the Rota is important for officers of our Matrimonial Courts.

Does the Pope himself preside over some Congregations?

He is prefect of the Holy Office, the S. C. of the Consistory and of the Oriental Church. A Cardinal is secretary of these three. The other Congregations have a Cardinal as prefect.

Some non-Catholic writer years ago quoted the constitutions of a religious order and gave the words, "non tenetur ad peccatum mortale in hoc casu" the meaning, "he is not obliged to commit a mortal sin in this case." Of course this must be false.

Needless to say it is false and ethically absurd. The Latin expression "non tenetur ad peccatum mortale" (not used in modern theology books), means he is not obliged to do this under sanction of mortal sin, i. e. it is not "Sub gravi." Technical terms must be properly understood and Catholic experts can give us the correct explanation.

The hymns in the Breviary for the feast of St. John the Baptist, "Antra deserti," "Ut queant" and "O nimis felix" are too hard for me to understand, etc.

I recommend that you get the splendid volume "The Hymns of the Breviary and Missal" by Father Matthew Britt, O.S.B. (Benziger Bros.).

Smith vs. Dallman
or
The Bible versus Luther

Lon Francis

DALLMAN:

Christ gave *two* Sacraments—Holy Baptism and the Lord's Supper.

The Pope teaches *seven* since the twelfth century—Matrimony, Penance, Confirmation, Ordination, Extreme Unction (besides Baptism and the Lord's Supper).

Besides these five unscriptural sacraments the Pope also teaches a number of sacramentals—oil, salt, candles, herbs, water, palms. These keep away God's punishments, protect men from the devil, and are good for body and soul. This is the sheerest heathen superstition.

SMITH:

Here Dallmann speaks like an infallible oracle. He places himself above the entire Christian world for fifteen centuries, including the more than 100,000,000 members of the Orthodox Churches which, from the time of their separation from Rome in the eleventh century, have proudly boasted of having seven Sacraments, the same that the old Church, from which they seceded, had claimed from Apostolic times.

Dallmann frequently notes the year in which a decree of a General Council referred to this or that practice, and then draws the unfair conclusion that prior to that time the practice was not in existence. Doctrine is defined only after some innovator attacks it.

Since Lutherans frequently quote from the early Christian writers, one must wonder how Dallmann can have perused or cursorily inspected even a few of them and still maintain that the use of the seven Sacraments dates back only to the twelfth century. We dislike to charge him with deliberately intending to deceive his readers.

He calls five of the Sacraments "unscriptural." Now let us see, on the contrary, how scriptural they actually are.

He will not quarrel with us about *Baptism* for he accepts that. But how about *Confirmation?* In the Acts of the Apostles we read: "Now when the Apostles in Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John. On their arrival they prayed for them that they might receive the Holy Spirit; for as yet He had not come upon any of them, but they had only been baptized in the name of the Lord Jesus . . . Then *they laid their hands on them and they received the Holy Spirit*" (Acts VIII, 14-18).

St. Luke, author of the Acts, does not call this Rite of the "imposition of hands" by the name "Confirmation," any more than any other writer of a book of the New Testament calls his

book or the collection of books the "Bible." But this Rite was certainly sacramental if it imparted the Holy Spirit; and that it was distinguished from Baptism, by which one is "born again of water and the Holy Spirit" (John III, 5), is clear from the text quoted, and also from St. John VII, 39. The coming of the Holy Spirit in person into the soul was to *follow* Baptism, as a special Rite.

That the Lutheran or any Protestant should hold the Lord's Supper, or what Catholics call the Holy Eucharist, to be a Sacrament except in that Church which can claim successors of those to whom Christ directed the words "Do ye this in commemoration of Me" (Luke XXII, 19), is certainly not clear. But if one accepts the Lord's Supper as a Sacrament, because Christ delegated the Apostles to continue it in the Church, he must also accept the *Sacrament of Penance,* for it, too, was instituted in equally definite words, and even in a more solemn manner. It was on the very day of His Resurrection, after Christ had reconciled mankind with its Maker, that He appeared to the Apostles gathered together in the Cenacle and said to them: "As the Father has sent Me I also send you" (John XX, 22). Even those few words would imply a communication of power to forgive sins, for was not Christ's chief mission on earth to save the sinner? During His lifetime he dealt only with *individual* sinners, such as Zacheus, Magdalen, the Samaritan woman, Peter, the repentent thief on the cross, etc. And was not His ministry to be continued by those whom He personally prepared for it, and whom He delegated and empowered to perpetuate it? Does not St. Paul say that Christ committed to the Apostles the "ministry of reconciliation" (2 Cor. V, 18)?

But Christ did not stop with the words quoted, for "When He had said this, He *breathed upon them* and said to them, 'Receive the Holy Spirit; whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained" (John XX, 22-23).

As men, of course, they could not forgive sins of their own power. They needed the power of God for that, and that is why He communicated to them "breathing on them," the Holy Spirit. From the days of the Apostles until the time of the sixteenth-century Reformers, all Christians, everywhere, believed in that Sacrament designated "the Sacrament of Penance," and there is certainly scriptural authority for it.

As to *Extreme Unction,* it has been in practice from the time that St. James the Apostle urged the anointing of the sick. "Is any one among you sick? Let him bring in the presbyters of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the sick

man, and the Lord will raise him up, and *if he be in sins, they shall be forgiven him*" (James V, 14-15).

If "prayer and anointing with oil in the name of the Lord" forgave sins, as St. James tells us that it did, then what we call "Extreme Unction" must be a Sacrament.

The Protestant version uses the word "elders" in place of "presbyters," but that meant the same thing, as can be gleaned from other passages in the New Testament as well as in the teaching of early Christian writers.

As to *Holy Orders* the entire Christian world always believed that when Christ said to the Apostles, and to no others, "Do *ye* this for a commemoration of me" (Luke XXII, 19), He both empowered and commissioned them to continue "until he comes" (1 Cor. XI, 26) the identical offering He made at the Last Supper.

How often do we read in the Acts of the Apostles and in the Epistles of St. Paul incidents which prove that the priesthood of Christ is conferred by a special grace—imparting ordinance. We suggest that Dallmann read Acts VI, 6; XIII, 3; XIV, 22; 1 Tim. V, 22. That it imparted grace and, therefore, constituted a Sacrament, is clear from these words of St. Paul: "Neglect not the grace that is in thee, which was given thee by prophecy, with the imposition of hands of the priesthood" (1 Tim. IV, 14); again "I admonish thee to stir up the grace of God which is in thee by the laying on of my hands" (2 Tim. I, 6). The Church has always taught that ordinances of Christ which impart grace are Sacraments, because the very definition of a Sacrament contains that idea.

As to *Matrimony* the Church teaches that when it is contracted between two Christians, it has a sacramental character. Speaking of Christian marriage St. Paul (Eph. V, 32) calls it a great "mystery," a word frequently interchanged with that of "Sacrament," because a Sacrament is a mysterious thing, an ordinance which only by the power of God could possibly impart grace. St. Paul speaks of himself as a steward of the "mysteries (Sacraments) of God" (1 Cor. IV, 1). Does he not in Eph. V, 32, distinguish between marriage, as it is ordinarily understood, and Christian marriage, when he says of the latter: "I mean *in reference to Christ and to the Church.*" St. Paul declares Christian marriage to be a clear sign of something sacred, namely, "the union of Christ with His Church."

St. Augustine calls Christian marriage a Sacrament in many passages. He writes (De Nupt. et Concup. I, 10): "It is certain that in fecundity only, the fruit of which consists of offspring, not chastity only, whose bond is fidelity, but also a Sacrament is recommended to believers in wedlock when the Apostles say:

'husbands, love your wives even as Christ also loved the Church.' "

In another work (De Ge. ad Lit. IX, 7, 12) he writes: "The existence of marriage is threefold, faithfulness, offspring, the Sacrament."

Luther did not deny the existence of the seven Sacraments until he realized that some of them depended on the validity of one of them, namely, that of Holy Orders which he was not empowered to confer on another. In the year 1520 he declared that there were three Sacraments, Baptism, Penance and the Eucharist; then in the year 1523 he reduced the number to two, namely, Baptism and the Lord's Supper. But if the Lord's Supper was to contain the body and blood of Christ, it, too, could be had only through the Sacrament of Holy Orders. This naturally left only Baptism for Protestants. They may have that Sacrament because it is the teaching of the Church that any one, Catholic, Protestant, Jew or even pagan, may administer Baptism validly only if he uses the proper matter and form and has the intention of doing that which Christ had in mind when He constituted that Sacrament.

Zwingli and Calvin were also forced to hold to the two-Sacrament theory, but they were as powerless as Luther to produce the Eucharist as Catholics believe in it for their Lord's Supper.

After noting that the Pope teaches "five unscriptural Sacraments" Dallmann observes that he teaches "a number of sacramentals—oil, salt, candles, herbs, water, palms. These keep away God's punishments, protect men from the devil, and are good for body and soul. This is the sheerest heathen superstition."

To this we might reply he speaks the "sheerest nonsense." Anything can be blessed as St. Paul notes (I Tim. IV, 4-5) when he writes: "Every creature of God is good for it is sanctified by the word of God in prayer."

The Church does not attribute to such blessed articles themselves any special power. It is their pious use, and the spiritual sentiments which they awaken in the soul, which benefit those who use them.

Were not such things used, by order of God Himself, in the Old Testament? Frequent mention is made of "holy water," and olive oil was used in the most solemn religious ceremonies. Christ was received into Jerusalem by the people carrying palms.

Of course, the Church cannot institute Sacraments, because they are defined as "channels of grace," and since grace can come only from God, He alone can institute the channels or means of conferring it.

The Difficult is that which can be done immediately; the Impossible is that which takes a little longer.—G. Santayana.

This One Happened to Me

Missionary

Death—real or apparent?

THE subject of the relation of apparent to real death has exercised the minds of moral theologians and writers on pastoral medicine for ages. In fact all priests engaged in the care of souls meet cases of apparent death where they are to a certain extent puzzled to know what should be done with regard to the administration of Extreme Unction in the case of adults, and of Baptism in the case of apparently dead infants. This subject took on a new interest for me as a result of the recent death of one of my parishioners.

I look after a string of small missions stretched along a railway line for some eighty miles, with my residence about the middle of the territory. One Sunday morning, a few weeks ago, when I was having Mass at my center, I received a 'phone message from the matron of an outpost hospital at B., some 35 miles away, to the effect that Jimmie M. was low and that I should come down some time during the course of the day. I had anointed him three weeks previously, but he had made such an evident recovery that I felt he was entitled to the privilege of being anointed again, should he take another bad turn.

After finishing the Parish Mass, I had my breakfast hurriedly and went immediately to the bus depot in good time for the bus which was due to leave at 12:30 p. m. Was advised the bus was stuck in a snow-drift, and there was no means of knowing when it would get in. Luckily, as I thought at that time, I was offered a lift to the next town, which I gladly accepted. This neighboring town is a railway division point, so I went to the station and arranged to get a ride on the next freight train, which would pass there about 3 o'clock. In the meantime, I went to the bus depot and waited there just in case the bus should come through before the train.

While I was still waiting an hour later, the undertaker came in and told me the man was already dead, and that as he had to go to B. to look after the body, he would be glad to take me with him. However, he said, I would have to wait a few minutes as he had a little business to attend to first. The bus came through shortly after, but I felt I should wait for the undertaker out of courtesy to him, not thinking there was any need to hurry under the circumstances.

Jimmie M. was an elderly man, who had been dying from cancer of the bones for well over two years—a lingering death that gradually sapped his strength—the kind of a death of which most priests in the min-

istry would say the soul would leave the body almost immediately, or at least shortly after the person would be pronounced dead by the medical profession —though they would give the dead person the benefit of the doubt by anointing him conditionally within a reasonable time. The undertaker apologetically arrived half an hour after the bus had gone through, which meant another delay before reaching my destination.

As a result of these delays, it was 3:15 p.m. by the time I reached the hospital at B. The matron informed me the doctor had pronounced the man dead at 12:34 p.m.; that would be two and a half hours before my arrival. She informed me they had left blessed candles burning at the bedside for two hours, but when the bus went through half an hour before and I was not on it, they had blown them out, thinking that I had decided not to come. I said that I would like to bless the body and say a few prayers for his soul.

The matron lifted back the sheet covering the man's body and I was immediately struck by the look of the face—it seemed very lifelike for a dead man. There was the light of a smile in his eye. His mouth was closed tight, and his eyes were open and very normal looking. The matron seemed to be disturbed in some way and motioned me to come out of the ward.

Now this is the strange part of the story: She stated that at 2:45 p.m., when the man had been officially dead for two hours and I had not come, she had lifted back the sheet and taken out his false teeth. At that time the man's jaw was hanging down and his eyes rolled back just as when he had apparently breathed his last. And now, she said, as well as his mouth being closed and his eyes normal, he seemed to have a smile on his face. And she was of the opinion that he must have breathed again shortly before I arrived. So, under the circumstances, though the doctor had pronounced the man dead some two and a half hours previously, I immediately anointed him conditionally. I noticed at that time how dry his skin was, whereas there is usually a noticeably heavy sweat on dead bodies. The undertaker was very much impressed; said he had heard of similar cases, but had not come across one in his 48 years in the business.

The night nurse, an excellent Catholic, told me she had been praying all night that Jimmie would not die without the priest. It certainly looked as if her prayers were answered, and that his soul waited for me in spite of my many delays. This event may not be a theological miracle, but it is one of those minor miracles that make a missionary's life worth while.

There is a short precept: He pleaseth God whom God pleaseth.—St. Augustine.

What to Do about Birth Control

Henry J. Lomanowski

Is the family subsidy an answer?

THAT artificial birth control is one of our most prevalent evils, undermining the very structure of society, is recognized with increasing alarm by Catholic Churchmen and zealous laity. 60% of urban and 40% of rural married couples admittedly practice birth control while 79% of adults in the United States are in favor of it. It is true that non-Catholics are practicing birth control to a far greater extent than Catholics; but that Catholics are not to be exonerated of all blame is evident from even a cursory examination of our baptismal books through the last ten or twenty years—with the exception, of course, of the war years. The problem is appalling; about half of all married couples do not want children, and they are intent on keeping them out of God's world.

Birth control is not just a sin; it is a unique sin! Passion, anger, or any of the usual human weaknesses cannot be marshaled forward as mitigating circumstances in its behalf, because married couples have a right to do the pleasures of matrimony and should exercise this right. Of course, the right is conditioned upon their proper use of it. Here is what occurs: couples want to use this right but, for some reason or other, they want to avoid the responsibilities that might ensue. What are these reasons? *Why* do they want to avoid these responsibilities which also happen to be life's greatest joys? Here lies the crux of the problem!

In accordance with the teachings of Christ, we must immediately add that the basic answer to birth control is self-control; but that is not the complete answer. Or, should one insist that self-control is also the complete solution, then let us state that we should be instrumental in obtaining more favorable conditions for the application of that solution. We cannot feel that we have fulfilled our duty to the faithful if we decry birth control as a mortal sin and merely exhort the faithful to avoid it, for the average married person does not have the same insight into the malice of sin as a priest or religious; nor does he have the motives which will inspire him to avoid it at all costs; nor does he perform the many spiritual exercises from which he can obtain the strength to dispel his weaknesses. Were these conditions fulfilled, there would be no problem; in fact, there

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would be almost no sin. With us, the flesh is very proximate, but so also is the spirit; while with the laity, as a rule, the proximity of the flesh becomes more burdensome because of the remoteness of the spirit.

A Practically Constant Occasion

There is another factor which makes the appeal to self-control so difficult to actualize in this case. A sincere effort for self-control in the unmarried will invariably result in success because the occasions of sin can easily be avoided; the married, however, cannot avoid each other (nor should they), and still keep intact their marriage. The man with a case of liquor ever at his elbow *per se* has a more difficult time being a teetotaler than the man who doesn't have a drop to drink. When I proposed complete abstinence to a birth control addict, he replied, "Father, you don't know what you are asking. You don't have to sleep next to the warm flesh of the person you love." I gave him no argument there; it is true, we do not *know* what we are asking.

An analysis of the reasons why birth control is practiced will make clear that more is needed than just a moral solution. Scores of reasons could be adduced, but basically they fit into one of four categories: namely, personal, physical, social, and economic.

Personal Reasons Behind Onanism

"We don't want to be tied down"; "We want to enjoy a few years of freedom"; "We want to lead our own lives, and not somebody else's": these are a few of the reasons which fit into this category. All of them stem from one source—selfishness! But even here the moral solution along will not suffice for the very simple reason that the conduct of the faithful is guided by their religious convictions, and if their convictions are shallow, their conduct will hardly be exemplary. Intellectual support must be forthcoming. Together with an awareness of the malice of sin and love for Christ, all such couples must realize the significance and purposes of matrimony, their place and part in the State and in the Mystical Body of Christ, and also the natural and supernatural joys which will be theirs if they render back to the Giver of All Life other lives.

All this demands a deeper apprehension and comprehension of the Faith than is had by so many of our Catholics with only a parochial-school knowledge of Christ's eternal truths. Their secular knowledge may keep pace with the years, but their religious knowledge has been stagnant. A short Sunday sermon haphazardly prepared and laconically delivered will hardly fill this intellectual void—even a brilliant and saintly orator could not supply this deficiency. Only formal instructions and the reading of Catholic literature can meet this need of the faithful. If we expect the faithful

to live according to the Faith, they have to *know* the Faith.

The Physical Element

The main reason in the physical order for practicing birth control is the danger attached to child-bearing and the fear of undergoing such a danger. This excuse is very often a self-deceptive ruse to ease a troubled conscience or to camouflage other personal reasons. Occasionally, however, due either to illness or to the advice of an amoral physician, or to both, the excuse is sincere. Since the refutation of such an excuse belongs to those with medical knowledge a priest is not qualified to dispel it, except to mention the testimony of doctors who insist that contraceptive measures will certainly not make for health. In fact, the opposite is the truth; they harm health. Dr. De Guchteneere has written sixty pages on the physiological and psychological ills of contraception. In other words, the "cure" is more harmful than the disease. And who of us has not met instances of women who, though forbidden by physicians under pain of death to have another child, chose to rely more on Divine than on human providence and have lived even to bury their grown-up sons and daughters!

The Social Aspect

Landlord discrimination against children, especially against many children; the increasing demand for small, cottage-type dwellings; and the stigma which is increasingly attached to families which exceed the one or two-child quota of the Planned Parenthood Federation of America, are the most common reasons in this division which make birth control "necessary."

The only solution here is a correction of such a false sense of values. This correction can come only through education. In conjunction with formal instruction, we ought literally to bombard the nation with Catholic literature, especially with short, dynamic pamphlets carrying exposes of Catholic thought. The plan of distributing pamphlets to our Sunday congregations, with the request that these be passed on to others, would be a head start in the right direction. Father Bonaventure Fitzgerald, O.F.M. Cap., of the Catholic Information Society is a tireless apostle of such a movement. Recently, he sent such a request to every priest in the nation; the initiative, of course, must be taken by the pastors.

The Paulist Press and Our Sunday Visitor are doing all in their power to further the reading of Catholic pamphlets, but without the zealous help of the priests, their words will never reach the multitude. Preaching the Word of God has always been a duty and privilege of the clergy. But today so much evil is sowed through a press not only sympathetic to the cause of Christ, but even positively antagonistic to it, that we too

must use this means of reaching into every home in order to counteract the evil with good. This we can do by recommending and advocating the purchase of Catholic books and pamphlets — yes, even *giving* them away (pamphlets, at least) in large numbers. Could parish funds be used for any cause more worthy than that of strengthening the faith and morals of its parishoners?

The Economic Factors

This is the excuse most frequently given for the practice of birth control. Who of us has not heard, in the confessional and outside of it, the excuse, "We can't afford children," or "We can't afford any more children"? Nor is this to be dismissed lightly with simply an exhortation to practice the thrift of our grandparents. The rise in the American standard of living whereby a telephone, an electric refrigerator, a combination radio and phonograph, and even an automobile are considered "essential," while children are considered a "luxury," is a guiding factor in the lives of our people.

While this is the result of a wrong sense of values, amendable to a certain extent by education, still there is little hope that our people will deprive themselves of these "necessities." Much as we would want them to divert those funds from items of luxury to the generation and rearing of children, *they will not* —as the facts in the case indicate. To further complicate matters, the cost of living *is* very high. The average pay is $40.00 per week, considered in its true value, i. e. in purchasing power, is barely a subsistence wage. So even without the luxuries and even with strict economy, the excuse, "we can't afford children," would have a great deal of weight—not as an excuse for sin, but as an item which *de facto* influences the conduct of married couples. It seems that there is only one solution left: to take away this reason for practicing birth control, to make it possible for married couples to have both these luxuries and large families.

Raising the Economic Levels

How can we priests do this? Is not this out of our sphere of priestly activity? Without any lay help the task would be out of the question, but with the *organized efforts of the Catholic Laity,* it should not be too difficult.

Our nearest neighbor, Canada, is positively encouraging the birth of children, and thus discouraging the practice of birth control, by *taking away the economic excuse.* According to a law enacted in 1944 and effective in 1945 throughout all Canada, government allotments are to be paid to parents while they are rearing their children. The following scale is in effect for the first four children: Under 6 years of age, $5.00 per month; 6 to 10 years of age, $6.00 per month; 10 to 13 years

of age, $7.00 per month; 13 to 16 years of age, $8.00 per month.

For the fifth child the above rate is reduced to one dollar per month; for the sixth and seventh child, by two dollars per month, and for eight (and subsequent) child, by three dollars per month.

These amounts are payable to the parents until the child's sixteenth birthday, provided the child remains in school. Is there any reason why a similar law could not be passed in our country? The Knights of Columbus and the Catholic War Veterans could begin to stir up the pool of public opinion, and they would receive ample support not only from all other Catholic organizations but also from all God-fearing Americans, regardless of race or religious affiliation.

Favoring Middle-Class Families

There are many, however, who maintain that the economic excuse is not a major one in the practice of birth control, and as proof of their contention, they adduce statistics showing that the rich or the well-to-do have the smallest families.

With their proof we agree, but with their conclusion we vehemently disagree. The rich or well-to-do are mainly influenced by personal and social reasons; selflessness and the surrender of night-life and other time-consuming social activities, are not at all appealing to them.

But we are not advocating riches for the general populace, for then it too might be contaminated by them. Rather, we want to make possible the existence of large families among the middle class and the poor—is it not from their midst that we number most of our parishioners? And in their case, such government allotments could well make the difference between no children and many children.

In any event, to counteract the cancerous growth of this vice among our people, we must do more than merely denounce and exhort. Our attempt to meet the problem in all its ramifications may provide the faithful with that extra added incentive which they need to keep the *whole* law.But before we can hope for a universal return to lawful use of conjugal rights, we must remove the causes of birth control. There are untold numbers of Catholics—let us not deceive ourselves—who never approach the confessional because they know that they cannot summon a sincere purpose of amendment in this regard. We can reach even them! but only by making the observance of God's laws on married life attractive personally, physically, socially, and economically.

We are always complaining that our days are few, and acting as though there would be no end of them.—Seneca.

Sermon Suggestions

For the month of August ✠*J. F. Noll, D.D.*

The First Precept

AUGUST 8

With his hands extended over the bread and wine about to be consecrated the priest beseeches the Almighty "to save us from eternal damnation and to number us among the elect, through Christ our Lord," into Whose hands and feet we fancy we hear the driving of the crucifying nails, and "Who the night before He died, took bread into His holy and venerable hands, and lifting His eyes to Heaven to Thee, His Omnipotent Father, God, giving Thee thanks, blessed, broke and gave to His disciples saying, receive and eat ye all of this for This Is My Body.

(1) You know the words spoken by Jesus over the wine: "This is the chalice of My Blood, of the new and eternal Testament, which shall be shed for you and for many unto the remission of sins."

The essence of Calvary's sacrifice has been renewed according to Christ's mandate "As often as you shall do this, you shall do it in memory of Me."

Therefore from the Offertory until after the Consecration occupy yourselves with sentiments of reparation, with acts of sorrow, with resolutions of amendment, and, with the priest, offer Jesus, the altar's Victim, to the Holy Trinity in atonement of all. Then begin to express your heartfelt gratitude.

Thank. While Thanksgiving is not the predominant sentiment in the third part of the Holy Sacrifice—that which ends with the Communion of the priest—you need not be told that it is the most suitable time to express your gratitude to your Creator and constant Benefactor, your Father, Who is in Heaven. How could you thank Him better than to offer Him, in the words of the first post-Elevation prayer, "the pure Victim, the holy Victim, the immaculate Victim, the holy bread of life eternal, and the chalice of perpetual salvation"?

How grateful you should be that the priest remembers your beloved departed ones, and prays Jesus to "grant them a place of refreshment, light and peace" while you actually offer Him to His heavenly Father for that purpose, reminding Him, at the same time, that you crave for "fellowship with His holy apostles and martyrs and all His saints"!

"Through Him and with Him and in Him alone" does the Father and the Holy Ghost receive true "honor and glory" upon this earth.

How grateful the congregation should be for the priest's sweet petition to Jesus, "May the peace of the Lord be always with you"!

(2) Now the priest's thoughts are centered on the Holy Communion he is soon to receive, and so should yours be—in a spirit of gratitude that you enjoy the wonderful privilege not accorded even to His Mother, or Magdalene, or John, who attended so devoutly the

bloody Sacrifice He offered on Calvary. How touching are the words addressed to Jesus about to complete His unbloody Immolation on the altar: "Deliver me by this, Thy most sacred Body and Blood from all my iniquities, and from every evil; make me always cleave to Thy Commandments, and never suffer me to be separated from Thee!"

Over and over you should tell the Heavenly Father, in your own way, that you wish to thank Him adequately and therefore infinitely, for all His goodness to you and yours, especially for the gift of the true faith, and that, therefore, you offer Him His own divine Son in gratitude.

Thanksgiving, from the bottom of one's heart, should, of course, be offered immediately following the reception of Holy Communion. It should be associated with humility, adoration and love. But could there be a more opportune and profitable occasion to approach the Creator for blessings and assistance?

(3) **Intercede.** "I shall take the chalice of salvation and call upon the name of the Lord"— what power behind such an offering presented to Heaven for assistance!

Even if you should not receive Holy Communion at the Holy Sacrifice, the Mass offers the best opportunity and the most powerful means of paying your debt of petition and of obtaining unmerited assistance, spiritual and temporal. But the post-Communion prayers usually appeal to the Heavenly Father in the name of Jesus reposing within the bosom of the celebrant of the Mass and of the attendants.

"If you ask the Father anything in My name," declared Jesus, "He will give it to you." In the Mass we not only ask in Jesus' name, but we present Him to the Heavenly Father as His well-beloved Son, and no matter what we ask it is infinitely less than we offer to Him.

But in our petitions we must not insult the Father by subordinating spiritual to material interests. We must not estimate the needs of our sick body above the needs of our sick soul. We should pray for strength to support our weak wills, for grace to overcome the temptations to which we have so often succumbed, for the return of a friend to the practice of his religion, for the conversion of a particular non-Catholic.

This done, we should recommend our temporal interests to God, praying that, if it should please Him, we might receive a favorable response in the name of Jesus.

Conclusion: If, at the Mass, nothing more were offered you than the blessing, which the priest, impersonating Jesus, confers, you should be eager to receive that. Think of the daily attendant at Mass being solemnly blessed every morning in the divinely instituted official sacrifice of the Church!

As the Mass draws to a close, you are reminded, in the words of St. John that the "Word has once more been made flesh," and that you "have seen His glory, the glory of the only-begotten of the Father."

Suffrages or petitions, in the order we have indicated, are contained in the prayers terminating the Holy Sacrifice, which the priest recites at the foot of the altar to check the influence of Satan.

Third Precept of the Church

AUGUST 15

Those who believe in the need of the Sacrament of Baptism to cleanse the soul from Original sin, and from whatever actual sins were committed prior to the reception of Baptism, cannot consistently reject the Sacrament of Penance, which was instituted for the purpose of forgiving sins committed after Baptism.

(1) What would be the benefit to the average person of a Sacrament designed to take away sins committed up to a certain time in his life, if there were no other Sacraments to take away sins committed after that time?

One reason why many people antecedently repudiate the Sacrament of Penance is that they are influenced by the erroneous notions conveyed to them concerning the Catholic practice. They labor under the impression, for instance, that the only requisite for forgiveness is the confession of sins to the priest; and never having inspected a confessional, assume, as they have often been told, that the relationship between the priest and the penitent is so close that the confessional itself may be a source of harm.

As a matter of fact, the mere confession of one's sins to a Priest, Bishop, or Pope, unless there is genuine sorrow for the sins, coupled with a firm resolution of amendment, would not obtain forgiveness for them.

It is the Sacrament, and not the priest, that forgives sin, just as it is the Sacrament of Baptism, and not the one who administers it, that takes away sins committed prior to the reception of that Sacrament.

For the valid and worthy reception of the Sacrament of Penance the person must examine his conscience, awaken sorrow for his sins, confess them, and perform the penance assigned. Only then does absolution pronounced by the priest become effective.

(2) If you asked what the Scripture warrant is for the Sacrament of Penance, we would ask you to examine the words of Christ addressed to the Apostles on the day of the Resurrection, and quoted by St. John XX, 21-23. Christ prefaced His commission with the remark: "As the Father has sent Me, I also send you" (V. 22).

From these words it is clear that the mission of the Apostles was to be identical with that of Christ; and His mission, according to His own words, was to "save the lost sheep"; "to call the sinner to penance." True He had died for sinners, but His merits must be applied to each individual soul.

Because the Apostles were only men and, as such, had no divine power, the significance of the balance of the text is very clear: "When He said this, He breathed upon them and said to them: 'Receive the Holy Ghost; whose sins you shall forgive they are forgiven them; and whose sins you shall retain they are retained."

It was by the power of the Holy Spirit, by the power of God Himself, operating through the Sacrament of Penance, that the Apostles, and evidently their real

successors, were empowered to forgive sin in God's name.

For those who claim that the confession of sins was intended to be public, we might refer to the many instances of Christ dealing with individual sinners — with Zachaeus, the Samaritan Woman, Magdalen, Peter, the thief on the cross. In fact, there is not a single instance of Christ pronouncing a whole group forgiven. The public confession of sins often took place among the early Christians, but it was in addition to, rather than as a substitute for, private confession.

(3) Today people flock to psychologists and psychoanalysts not only to tell them their inmost secrets, but to be probed by all kinds of questions. There is no probing, no asking of questions, in the confessional unless it chances to be necessary. The individual acknowledges his chief faults, beginning from his last confession, receives a little advice from the priest, is given a penance to perform, and then upon assurance of sorrow and amendment, is given absolution.

Instead of being repellent, the Sacrament of Penance has been the principal reason for the conversion of many people. The late Gilbert Chesterton said that his chief reason for becoming a Catholic was "to have my sins forgiven."

The Sacrament of Penance, so needful in God's plan for salvation, is also a most natural thing. How often do we hear it remarked that "murder will out"? How often do we hear people speak of the relief they find in telling to another what disturbs and agitates their hearts?

Those who patronize the Sacrament of Penance feel much better, because they know for a certainty that what they have told will never be revealed—will never even stop in the mind of the priest to whom the story is told. The priest could not remember a person's confession if he would, because he hears so many. Immediately following one confession he hears another, and after hearing a dozen or fifty or a hundred on the same afternoon or evening, he could not possibly recall any particular confession. But, as a matter of fact, he is not permitted to try to do so.

Conclusion: Christ wanted his representatives throughout the centuries to be physicians of souls, but they cannot act in that capacity unless they become acquainted with the affliction or disease, just as no physician of the body could do anything for a patient until after he diagnosed the case. The first thing done when a patient is taken to a hospital for observation is for an interne to "take his history"; that is, to ascertain what had been physically wrong with him during various periods of his life. A similar process is sometimes needed in treating the soul.

Third Precept of the Church

AUGUST 22

Contrition

We have seen that for the worthy reception of the Sacrament of Penance we must first of all examine our conscience, to ascertain in what ways and how often we have offended God grievously since we received the same Sacrament

the last time. Then we should awaken sorrow for our sins. This done, we enter the confessional and acknowledge our sins to God's representative, the physician of souls, the priest. The priest, in turn, gives us absolution in the name of Christ, and also stipulates a penance, which we are expected to perform after our confession.

(1) The most important part of these several requirements is supernatural sorrow for our sins, because God will certainly not forgive us, even through the Sacrament, if we are not sorry for having offended Him, and if we have no intention to desist from committing the same sins anew.

Whenever you talk about the Sacrament of Penance with the non-Catholic you should emphasize its chief requisite, **Contrition**, because he entertains the notion that Catholics may sin as much as they choose, may continue to offend God after they will have gone to confession. His prejudice against confession would be well grounded if it were true that no sorrow and no amendment of life were required of the one who makes his confession. It is certainly not the Church's fault that such unwarranted impressions are held, because she does emphasize the need of supernatural sorrow or contrition in her teaching on this Sacrament.

When we say sorrow must be supernatural, we mean that the sinner must grieve over his sins principally because he has offended God or has deserved God's punishment in the other world. Natural sorrow would not suffice. For instance, if a child regretted something he did because he received a severe punishment for it from his parents, that sorrow would not be supernatural. If a gambler were sorry because he lost a great deal of money in a game, that sorrow would not be supernatural.

Our sorrow must be related to God in some way. If we are sorry for our sins because by them we lost the right to Heaven and deserve the punishment of hell, the sorrow is supernatural, but imperfect. It is supernatural, because Heaven is what it is because God is there; and because the chief punishment of hell is the privation of God. But we should strive at a higher sorrow than that. It should arise from love. When we are sorry because we have offended God Who is infinitely good, and because His law, meant for our own good, should be observed, our sorrow is supernatural and perfect.

(2) Interior sorrow often manifests itself exteriorly, as in the case of Magdalen, who bathed the feet of Christ with her tears (Luke VI), or of St. Peter, who after denying Christ, "went out and wept bitterly" (Matt. XXVI, 75).

However we do not gauge the sorrow of one by the manner in which it affects him exteriorly, because sorrow is really grief of the soul for having been disloyal and disobedient to God.

Sorrow, to be genuine, must be coupled with a "firm resolution of amendment." In fact, if you would satisfy yourself whether your sorrow is sincere and earnest, you need to give an honest affirmative answer to the question: "Am I prepared to employ the means necessary to overcome the grievous sins which I am about to confess?"

What if a judge, after hearing the confession of a criminal, asked him whether he would ever do the

same heinous thing again, and he answered "Yes." The judge would certainly not pardon him.

Now you may not have in your mind that you will go on committing your sins, but your confession might be unworthy if you did not actually think about amendment. We fear that there are many who, because of routine, after examining their consciences, enter the confessional without having made any effort to awaken sorrow.

We have already told you that it is the Sacrament, and not the priest who administers it, that takes away your sins, and that the Sacrament would not have its effect if there were an obstacle in the way—and the absence of supernatural sorrow is an obstacle.

(3) The best way to awaken sorrow, after the examination of your conscience, is to try to realize that some of the sins you have committed, would, if they were not forgiven, make you deserving of everlasting punishment. You certainly want to have them forgiven and, therefore, you sincerely regret that you have committed them. This, as we have intimated, is imperfect contrition, although supernatural. Then you will try to recall your relationship to God as a child who has been most disobedient to Him, as a soldier who should have actually been fighting for Him instead of acting as a traitor. You should bring to mind the infinite love of God which led Him to come down from Heaven to earth and to die on the cross for your salvation. You should try to elicit an act of perfect love, in which you assure Almighty God that you "love Him above all things from the bottom of the heart, because He is infinitely worthy of such love," and that, therefore, you will not wilfully offend Him again in any serious manner.

Then you have the higher kind of contrition which, coupled with the confession of your sins and absolution, will effect a thorough cleansing of the soul. You should, of course, trust in the infinite mercy of God, and that mercy is displayed in the Sacrament of Penance, which is called "the Sacrament of Mercy."

After a good confession you should feel that you are forgiven as thoroughly as was the young man to whom Christ said: "Be of good heart, son, thy sins are forgiven thee;" as thoroughly as Magdalen felt that she was forgiven, when Our Lord said: "Many sins are forgiven her because she has loved much."

Catholics are urged to receive the Sacrament of Penance often even if they do not fall into serious sins, because through that Sacrament they receive additional sanctifying grace. Frequent confession assists greatly in leading one to know his weaknesses, and it keeps him in the disposition to strive from day to day not only to overcome evil, but to do good.

Conclusion: This Sacrament should be received frequently, and not only on set days, such as the day before the Sodality Communion, or the first Friday of the month. Members of Religious Orders, of both men and women, who have consecrated themselves to God completely, are expected to receive this Sacrament once a week. There is no obligation, of course, for you to do that, but the principle holds that it is a good thing to receive this Sacrament often, and never to let its reception become mechanical.

Fourth Precept of the Church

AUGUST 29

The Holy Eucharist

Doesn't it require extraordinary faith to accept the Catholic teaching on the Holy Eucharist?

Not at all, if we, as do all Protestants, accept the teaching of the Church or even the historical fact that God the Son, purely out of love for man, descended from Heaven, took a human body and soul, and lived on earth for thirty-three years. Not if every Christian can believe the further fact that out of pure love for man the Son of God while on earth subjected Himself to poverty, to persecution, to hunger and fasting, and finally permitted Himself to be tortured and cruelly murdered. It would require much more faith to believe these things, which are generally accepted, than, after believing them, to believe that the same infinitely good God invented a means of remaining on earth with man "all days even to the consummation of the world" (Matt. XXVIII, 20), in order to continue His love for the individual by nourishing his soul, as He nourished the souls of the Apostles at the Last Supper, with His Sacred Body and Blood.

(1) If God's love be infinite then we could not even conceive of it going too far; if there were any limit to His love it would not be infinite, as all His attributes must be. Understand we are not saying that man was worthy of this infinite love of God. We are merely saying that it is as easy to believe in the Holy Eucharist as to believe in the Incarnation and the Redemption, in which every Christian professes to believe.

The Holy Eucharist seems very reasonable also in the light of what God's people in the Old Law enjoyed. They enjoyed the very perceptible Presence of God in the Ark of the Covenant, which was held most sacred by the Jews precisely because God manifested His Presence in it. If one accepts the teaching of St. Paul that the symbols and even the realities of the Old Law were mere types and figures of what the New Law was to have, how can one honestly reject the clear teaching of the New Testament concerning the Holy Eucharist?

In the Old Law the Jews actually had "bread from Heaven," a miraculous bread, called "Manna," to which Christ referred —as St. John quotes Him in the sixth chapter of his Gospel—as something considerably less than the Christians were to have in the New Law.

(2) Instead of requiring great faith to accept the Holy Eucharist, its rejection is a flagrant violation of the faith the Protestant is expected to have. To prepare the large concourse of people for the acceptance of the Sacrament of the Holy Eucharist, Christ first of all multiplied the loaves and then walked on the waters of Lake Genesareth. Because of these miracles the crowd, which already had been with Him for three days, remained another day and followed Jesus to Capharnaum, where He took the opportunity to relate these miracles to a future miracle which He would perform, in which His own flesh and blood would be offered as the food of souls. He

said to the multitude: "Do not labor for the food that perishes, but for that which endures unto life everlasting, which the Son of Man will give you" (John VI, 27). We would here refer you to the balance of Chapter VI of St. John's gospel, where you will note that Christ would not endure a rejection of His clearly stated promise; that He was willing to let His disciples "go away from Him" rather than that they should ever doubt. He was willing to dismiss the very Apostles themselves, whom He had already had with Him for two years, if they showed a disposition to question the plain meaning of His words. This was a whole year before the Last Supper. Hence the Apostles were not surprised when the night before He died, He fulfilled His promise. He could not have postponed it longer.

(3) There is no doctrine of religion so clearly and frequently stated in Holy Scripture as the doctrine of the Holy Eucharist. Its institution is mentioned by the evangelists, Matthew, Mark, and Luke. John vividly reports its promise, and St. Paul tells us that he received a special revelation on the subject from Christ. Then he publicized the doctrine in the same words used by the evangelists (I Cor. XI, 23-30).

St. Paul speaks of some people receiving Holy Eucharist unworthily, and he declares that they receive unworthily because "they are guilty of the body and blood of the Lord"; "he who eats and drinks unworthily without distinguishing the body of the Lord, eats and drinks judgment unto himself." If His body were not present in the Holy Eucharist, people could not "distinguish the Body"; if what one receives were a mere symbol of Christ's Body and Blood, one could not "drink judgment (or damnation) to himself."

All Christians could not have been wrong all the time; but all Christians, from the days of the Apostles until the sixteenth century, did believe in and receive Holy Communion. The altars in the catacombs, which were built by the first Christians, eager and ready to become martyrs for the faith, are living witnesses to the practice of these first Christians of attending Mass and receiving the Holy Eucharist.

Conclusion: The 100,000,000 Oriental Christians separated from Rome believe as Catholics do; so also do the High Episcopalians. Lutherans teach that in Holy Communion the true Body and Blood of Christ are received, even though these clergymen do not teach transubstantiation, because they lack apostolic succession and, therefore, the power to consecrate.

Fourth Precept of the Church

SEPTEMBER 5

Holy Communion

You learned from your Catechism what the Council of Trent says about the effects of Holy Communion. In brief, they are these: (1) Holy Communion unites you intimately with Christ and increases sanctifying grace in your soul; (2) it remits venial sins and preserves from mortal sin; (3) it strengthens your will and makes you more eager to do good; (4) it

is a pledge of your future resurrection and everlasting life.

(1) You have often seen a piece of iron in the fire. It is so intimately united to the fire that it looks like fire, sends forth heat like fire, becomes red like fire, and would burn you like fire—in other words, it partakes of the nature of fire when it is united to it.

St. Peter tells us that we become "partakers of the divine nature" when we are united to Jesus. Through the Holy Eucharist Christ enters our soul and effects such an intimate union that He lives in us and we in Him. Since Christ is the Author of all the Sacraments, since all the Sacraments increase sanctifying grace, and since the Holy Eucharist is Christ's Sacrament in particular, try to imagine what an immense amount of grace He brings with Him to your soul, to add to that which you already possessed. You seldom think of these things when you receive Holy Communion, and, therefore, you fail to realize how much you are privileged.

(2) From day to day you fall into venial sins which, according to the teaching of the Church, are forgiven by Holy Communion, provided you are sorry for them. Therefore, venial sins need never keep you away from Holy Communion. If you keep free from mortal sin and receive Holy Communion frequently, you are better off after each succeeding Communion, precisely because the venial sins are removed and extra sanctifying grace brought to you.

The teaching of the Church that Holy Communion will preserve from mortal sin, I am sure, is self-evident. You could hardly conceive of a daily communicant falling into grievious sin if he were only half-way serious about receiving. Every person is ready to admit his own human weaknesses, his own apathy towards practicing acts of virtue. But Holy Communion gives you strength against those weaknesses, and stimulates you to a greater eagerness to do good.

But on Christ's word, taken under oath, we have the assurance that the one who frequently receives Holy Communion will be raised gloriously from the dead on the last day. The body, which was the temple of the Holy Ghost, the tabernacle of the Holy Eucharist almost continuously through life, deserves that kind of a resurrection. If Christ was willing to be united so intimately to the soul during its sojourn on earth, certainly He is willing to have it share in the glory of His own resurrection, and in His everlasting bliss.

(3) When you recall that your non-Catholic friends never have the privilege which you enjoy in Holy Communion you should not be surprised that they do not set you good example, that they do not live in keeping with your high ideals. If you reflect a bit you will agree that your own ideals are not high enough, that one who is so closely associated with Christ as you are, should live like "another Christ," should radiate that soul joy which would attract his non-Catholic friends to his religion.

Owing to the marvelous effects of Holy Communion you should not need any exhortation or even reminder of making use of your privilege frequently to receive.

But we fear that you often receive Jesus without striving to stir up a desire and longing for Him, without even having some special intention for this or that Holy Communion. There is no time half as profitable for prayer as when your divine Lover, capable of granting anything, is reposing in your very bosom. Your first prayer should be to grow and persevere in God's love; your next, for others who are dear you, for some particular person, in whose conversion to the faith you are interested, or for one about whose conversion from sinful ways you are much concerned.

Conclusion: Holy Communion should also be thought of as divine nourishment for the soul. You know how weak you would become physically if you neglected to give your body nourishment over a period of a week. Your soul is a spirit and its spiritual life needs to be nourished, and the Holy Eucharist is the most nourishing food for the soul, and enables it to live the supernatural life.

Are you then surprised that, by a special Precept, the Church obligates every Catholic to receive the Holy Eucharist at least during Easter time? She advocates frequent Communion, but disowns those who abstain from it longer than a year.

News Reporter, Visiting Vatican, Blesses Pope

Meyer (Mike) Berger, a top reporter for the **New York Times**, tells this one on himself:

While in Rome he had an audience with the Pope who gave him a double-handful of rosaries for Berger to distribute among Catholic friends in New York. Concluding the audience, the Pope said:

"God bless you, my son."

Uncertain how to respond, Berger hesitated, then stammered:

"G-G-God bless you, too, sir."

The Pope smiled and Berger left. Later, telling a Manhattan Bishop-friend about his papal interview, he asked:

"Did I do anything wrong?"

"You didn't do anything wrong, Mike," laughed the tickled Bishop, "but you're probably the first Jew in history to bless the vicar of Christ."

The Value of the Cross

Let the priest remember that wherever he touches the cross it quickens. Suffering, tribulations, and crosses are such a favor that the soul cannot be worthy of them without a great act of mercy on God's part. For the rest, without suffering one does not do any good to himself or to others.—**St. Catherine of Sienna.**

Book Reviews

The End, Hugh Venning, Desmond & Stapleton, Buffalo, N. Y., 303 pp., $3.00.

THE author, or at least his publisher, proclaims that this is not prophecy but projection, whatever that may mean; it is an imaginative description of the End of the World in either event; and as such, written from the Catholic standpoint, and taking the pessimistic view of the prophecies about the end of time, comparison with Benson's great **Lord of the World** is inevitable. Also, it is not flattering to the present tale.

One may judge the quality of the story when told that it has to do with the reign of Antichrist, who is Emperor of Rome, bearing no name but the title "Supremacy" and the number 666.

The date is 2045, and the scene England. There are practicing Catholics left in only the three Catholic countries, Ireland, Poland and French Canada; the rest of the world—or Europe at any rate—obeys Antichrist, alias 666. England still preens herself—and here is a touch of the irony that distinguishes the story all the way—on being the free country; she persecutes no man for his religious beliefs; she just makes it impossible to believe or practise in England! Jerusalem—and all the Jews—have been obliterated by 666 a year before; the Catholic countries are doomed to death; England files a protest, out of humanitarian feeling, but does no effective thing about it; 666 proclaims himself God and demands adoration; England rebels against the notion of being pushed around so, and England's death, at an early zero hour, is likewise proclaimed.

The Gospel is being preached by a mysterious personage, called Mr. Emmanuel; he gets a hearing from the Premier and other cabinet officials, some of them hearing of Jesus Christ for the first time in life; there is a personal contest between 666 and Emmanuel, a battle of wills, and the Good wins. The Pope comes to England the night before she is to die, and he and Emmanuel spend their remaining time baptising people who present themselves, including the Premier and the cabinet and some of their families. The Sign of the Son of Man appears in the clouds in glorious splendor as the Pope and Emmanuel finish their baptisms, and then — consummatum est.

And that, presumably, is the end of the world.

It is noteworthy that in the whole of the tale there is mention of no priest, no Mass, no Sacrament, except for the Pope himself and his sacerdotal function, restricted to the baptisms narrated. But the story is theologically sound enough; the Church still exists, persists to the end of time itself. It is engrossingly interesting, as any such tale is to some minds—and this reviewer confesses to being one such. On its own premises, it is perfectly logical and plausible too. One thing distinguishes this tale from others of its ilk, and that is the quiet humor and the gentle irony that pervade its pages. Call it **The Lord of the World** with the added ingredient of humor and irony and one would not be far wrong; and Venning need not blush for his juxtaposition with Benson on this shelf—which, for **The End**, is no faint praise.

About Jesus, C. J. Woollen, The Newman Press, Westminster, Maryland, 221 pp., 1948, $2.25.

THIS British author has a modest enough aim in view; he disclaims any intention of telling his readers, children of every age apparently, all about Our Blessed Lord; he contents himself with telling them some of the things it is right for them all to know. He weaves a lot of doctrine into his narrative, too, and strives always to make Our Lord a living reality to children as they read the book; and he does succeed to some extent in that endeavor, and that grade of success is the finest achievement of the volume. He tries to write, plainly, as if he were talking to his child audience, and yet, constantly alludes to their reading of his pages; which comes perilously close to the well known fate of falling between two stools.

But the main deficiency of the book is his constant air of condescension and patronization; he cannot avoid talking down to his readers; and whatever else may be true, anybody who knows anything about the average American youngster of school age will have no doubt that that patronizing air will be profoundly resented.

The author writes constantly as if he expected his readers to know nothing whatever about the life and character of Our Divine Lord; he gives one the impression that he thinks he is breaking the Good News to them for the first time, and the average well-instructed Catholic child who is past, let's say, about the fourth grade in school will certainly resent the implication.

It is a pity that the book is marred that way, hard as it admittedly is for an adult to talk to children in their own language, for the book has much to say to children that they would profit by hearing, or hearing again. The volume, then, is that exasperating thing among books, namely, a good book that could and therefore should have been better.

Natural Species, by A. C. Cotter, S.J., Weston College Press, Weston, Massachusetts, 1947, pp. vi + 275.

IT IS good, since evolution remains a burning topic, to have a discussion of it on fundamental grounds. The author, who says the present essay grew out of his need as a teacher of psychology to come to grips with evolution, is quite aware that the crux of the whole question is species and the possibility of transformation of one species into another.

He is concerned mainly with the definition of species, and his discussion of the several proffered definitions and his rejection of them as insufficient and then his own proposed definition make up a book that is surprisingly readable, even to the non-specialist, or better probably, especially to that sort of reader.

He criticizes and rejects as insufficient such criteria of species as indefinite fertility or mutual infertility or like characteristics or similar morphology or any of the other things that are offered as explanation of just what it is that makes things specifically different in Nature.

His own criterion is what he calls purposive activity, and while he proves it to his own satisfaction and perhaps to that of any Scholastic philosopher such as himself, one gathers that it remains true among scientists to regard the

whole notion of Purpose in Nature as taboo. It is questionable, then whether the end of his discussion will find anybody convinced that was not convinced before the start; but even so, it is good to have something of the philosophical argument against evolutionism put so clearly as he does it here.

Its main merit, one begs leave to suggest, is the presentation of the close connection between the current thought in natural science, botany and zoology mostly, and the traditional Scholastic Philosophy.

Not For Art's Sake, by Sr. Serafina Mazza, S.C., King's Crown Press, New York, 1948, pp. 219, $3.00.

THE title is cryptic, and the subtitle tells the average reader little more; it is the story of **Il Frontespizio,** and then one needs to be told, generally, that **Il Frontespizio** is the name of the magazine used by a group of Italian Catholic scholars in the first part of the present century, for the most part, with the avowed purpose of "teaching art to Catholics and Catholicism to artists."

The book is the doctoral thesis of the Sister-author at Columbia University, and it has all the merits —and defects—of a doctor's thesis. It is a marvel of patient and painstaking research and one suspects there is left no word for anybody else to say on the subject. It is of very restricted interest to the general reader; outside of some specialist like Sister Serafina, about the only member of the Italian group she talks about that anybody ever heard of is Papini, and he was only a consultant, though seemingly a vitally significant one.

Almost the only feature of the book that is of general interest is the personalities of these scholars and writers and artists; those Sister Serafia makes interesting enough; she has some engrossing things to say about Papini, for example, and presents him ultimately in rather a better light than is usual, to the American reader at all events. But even so, she leaves no room for doubt, speaking of Papini's recent **Letters of Pope Celestine VI,** that the tone of the letters is Papinian far more than papal.

The First Freedom, by Wilfred Parsons, S.J., McMullen, New York, 1948, pp. xii + 178, $2.25.

NOT "union or separation" but "distinction and cooperation"—those should be the formulae of thinking about the relations of Church and State in the United States, according to the cogent thinking and lucid explanation of the veteran Father Parsons in this telling little book. It is little only in physical dimensions; it contains some of the clearest thinking and elucidation of fundamental American political philosophy one could ever desire. He makes it plain as daylight that the alleged constitutional principle of separation of Church and State is not that and never was that, never was, from the day of the First Amendment, anything except a policy adopted by the Founding Fathers to secure the best way—perhaps the only way—out of a dilemma, namely, the problem how to avert the establishment of any form of religion and at the same time secure the liberty of all religions.

The author maintains, and to the view of any fair and honest mind, proves, that the last thing the Fathers of the Constitution had in

mind was to make either government or education irreligious; their aim was to frame the First Amendment—was to leave religion free to influence American thinking and living and government, but to prevent any one form of religion from monopoly through State establishment.

It is well to remind ourselves in our contemporary day that that generation saw the separate states with a good many established religions; only three of the colonies, says Parsons, never had an established religion. But the Federal Government was to have none, so as to secure equality of all religions before the law and liberty at the same time. That is the time-honored American tradition in the matter of the relations between Church and State, and only that. And the historical section of this book is perhaps the best of it.

It was never, then, the intention —far from it!—of the Fathers to make a practical establishment of irreligion or atheism, as recent Supreme Court decisions tend to do. As those decisions stand at the moment, atheism comes far too close for comfort to being just the thing the First Amendment undertook to make impossible, namely, an established religion. The far-reaching effects of those decisions one may only conjecture, so far; but any man who does any thinking whatever on the relation between religion and government in the United States would be the better for attention to what this little book has to say. Its content is of vital importance to every American; and it says what it has to say supremely well, through close reasoning, absolute logic, and admirable lucidity.

Lord, Teach Us to Pray, by Paul Claudel, Longmans, New York, 1948, pp. 94, $2.00.

HOW review a book that doesn't fall within any of the accepted categories? The reading world has long known Paul Claudel as perhaps the finest living poet; it also has known his unpredictability in what he writes, with books like **Letters To A Doubter** or **The Satin Slipper** in mind.

This little book is another such proof, if anybody needs another. It is a treatise on prayer, or, as he says himself, rather on the need and dispositions for praying. The book defies analysis or condensation; there is nothing to omit; there is no sentence of padding in the whole of its fewer than a hundred pages; every one of them is packed with thought, often brilliant and profound thought, and certainly with feeling as well, deeply Christian and Catholic supernatural feeling.

His method is unconventional, to say the least. He has nothing to say about the methods of prayer; it is man's spiritual and mental need—the need of his essential personality—that Claudel concerns himself with in these chapters on prayer. He hangs his thought on a series of paintings, and they are not at all the pictures one might expect to be used for that purpose, as foci of prayerful thinking or thinking prayer.

He does seem to strain the meaning of the pictures past what their painters either meant or knew; but what of that? He sees significance in the pictures that nobody else ever saw from their painting to now. He has flashes of insight into human nature and its aspirations and hungers that Saint Thomas would not have disdained; they

are the flashes one associates, and rightly, with the profoundest Catholic poetry; and he illuminates his thought with quotations from most unusual spots in Scripture. His close knowledge of the Scriptures is not the least astonishing feature of this astounding little book.

While no reader need feel constrained to agree always with what Claudel says a picture means, there is no thinking mind that would not be the better for close study of what this great Catholic mind has to say about God and man and their intimate relations and the naturalness and inevitableness of prayer.

To quote just one sentence out of the hundreds that clamor for notice: "Praying is identifying oneself with the divine will by the studied renunciation of one's own, not by curbing one's desire but by acquiescing in a stronger will."

The little book is the sort of appeal to the modern thinking mind that is apt to strike with far greater force than scholastic argument at its best; and it is not without significance that Claudel has chosen, at the end of his own essay, to print Alexis Carel's telling essay titled "Prayer is Power." It is, just that.

In Claudel's view, it grows out of man's need to stop betimes for reflective thinking on the fundamentals, and it goes on from that spiritual need to ultimate identification of man's will with the Will of God. It may well be true that it takes a Claudel or his like to use a painting for a meditation-book, but this reflective awareness of the spiritual realities makes for deep and worthy communion of mind with God, no matter what the machinery be, and that is the end and purpose of prayer.

Lord Teach Us to Pray, then, is a glorious little book of prayer and poetry; and after all, why should the two be kept apart.

SOME strange things, or better, some strange combinations of books, can cross one's desk in the course of a month. One comes up, for example, with everything and sundry, from books of meditation to the story of a donkey. The meditation book is the familiar old favorite, **Meditations On Christian Dogma**, by Bellord. Nobody, certainly no priest, past his youthful years, needs to be introduced to Bellord's famous **Meditations**; but this new edition, by the Newman Press, in two volumes, selling for $7.50, is one of the best and most usable of them all. One rises to wonder whether any other book of meditations packs so much close thought on Christian Dogma into one compass as does this one, and we have it all here in very agreeable form. It gives one to hope that more and more priests will use it for their thinking in prayer; certainly our preaching-average would be the better for such use.

Next along comes a little paper-bound thing from the St. Anthony Guild Press, written by the Franciscan Hubert Vechhierello, tilted **A Catholic Looks at Rosicrucianism.** It is a reissue of a treatise first published in 1939, and it leaves little doubt in any mind that the alleged mysticism and power of the Rosy Cross is just so much hokum. It is to be wondered whether there is any great need for Catholics to be warned not to have anything to do with the whole matter, though its current powerful advertising campaign claims that

it is not religious at all; for it is plain enough that it is a heretical business from stem to stern, and so, certainly, taboo for Catholics. Its pretentions to antiquity in origin are exposed briefly, and so are its attempts at something like a mystical philosophy; but even so, one wonders whether it would not have been more effective just to laugh at the whole business and dismiss it as the nonsense it is.

Another Franciscan offering is the booklet, also from the St. Anthony Guild Press, by Fr. Honoratus Bonzelet, O.F.M., named **Father Jerome and the Bridal Couple.** It throws into conversational form a lot of good advice to those about to marry, everything from the comradeship young people should seek and find in a genuine Catholic marriage, to the sex instruction of their children, with the sacramentality of Matrimony and the matter of birth restriction taken en route. The author makes his mouthpiece, Father Jerome, say some very good and telling things on all the things he talks about to the young couple; the whole treatment is rather on the elementary side; but the booklet could have a good use if put into the hands of the proper young couples.

Yet another Franciscan book is a very different sort of thing. It is Father Thomas Plassmann's **From Sunday to Sunday,** put out by the Saint Anthony Guild Press, a matter of 416 leatherette-bound pages, priced at $3.50 and worth it. The dust-jacket bears the legend: "An interpretation of the Proper of the Mass that seeks to place the venerably liturgy in modern focus," which strikes this reviewer as a rather pretentious way of saying that the contents considers the Proper of the Sunday Masses in a prayerful reflective spirit and seeks to extract the heart and core of each Mass's special significance.

Modern? Like all truth, no matter how old, it is modern; and it is likely that most of us, priest or lay, can find in this book plenty of matter for profitable reflection and deeper appreciation of the beauty and significance of the Sunday Masses. We assist at them, or we recite their prayers, from year-end to year-end, and often do not stop long enough to reflect on what the individual prayers say; still less often, do we survey the Mass and its Proper prayers as a whole.

Father Plassmann does it for us in this valuable and helpful book, which, incidentally, it is a joy to hold and read; it is really a fine piece of printing, among its other merits. He has here not written merely another book of meditations on the Mass. He sets each Mass in its liturgical background, along with some of its history usually, then presents The Lesson, built on the Epistle and Gospel, and then the Prayer, based on the Offertory and the Communion. That makes telling reflective machinery, as Father Plassmann handles it.

From The Queen's Work comes a pamphlet, priced at a mere quarter, called **I See the Mass,** and Robert E. Southard, S.J., is its author. It is just what the title would indicate, a pictorial presentation of the various parts of the Mass. The author identifies himself as Instructor in Visual Education at St. Louis University, and his booklet is an aid in visual instruction on the endless and vital topic

of the Mass. Pictures and prayers of the Mass are presented side by side, along with some succinct comment in smaller type, all of it handsomely printed, and, one would think, apt to its purpose of making people understand the Mass better.

A children's book, called **Kianga: the Story of a Donkey** coming from the hand of Florence Hornback, via the St. Anthony Guild Press, has the boyhood of Our Lord as its main theme and is told from the viewpoint of the little donkey that the Blessed Mother rode on the journey to Bethlehem and to Egypt too. Children will no doubt find it interesting enough, if they are young enough and not spoiled too far with the up-to-date sophistication that is the curse of so many children in our smart-aleck age. It is handsomely and delightfully illustrated, altogether an admirable thing to put into the hands of about the third grade.

Correspondence

Relief for Austria

Editor:

This letter is a most urgent SOS message to all our personal friends, and through them, to their friends and acquaintances: our native country, Austria, which so many of you know and love, is in gravest danger. The country which gave to the world a Haydn, Mozart, Schubert, Johann Strauss—a "Silent Night"—may perish if we don't all help together and act right now. It so happens that everybody is informed about conditions in the larger European countries, but hardly anybody knows what is going on in Austria. In many respects Austria is worse off than any other place in the world right now, and her people are just about to give up courage and hope.

All over Austria the population suffers from lack of practically everything; especially food, clothing, and fuel. Moreover, thousands of people arrive daily in freight-cars at different stations; displaced people from the north, refugees from the south. In Vienna conditions have reached a climax of misery. Let a social worker tell you about her daily attempts to do the impossible:

"Our railroad stations have been shattered by bombs. In the ruins live thousands of displaced persons, waiting for trains to take them no one knows where, while hundreds of new ones arrive daily. The dying and the dead, the badly sick with high fever, and little children are lying together between the pieces of the walls. We have no barracks, of course no hospital room, for these poorest of the poor. When the new transports arrive, we usually find little babies with diapers frozen to their emaciated bodies, children dressed in newspapers or old rags kept together by string and pieces of broken wire, and the grownups in all stages of exhaustion and starvation. Usually these people have been in that box car for two weeks or longer without any care. Sometimes such a car has to wait on a siding for several days, the people not being allowed to leave it. It is absolutely impossible to describe the condition in which they arrive. We would need food, clothing, and first aid materials for thousands and tens of thousands, but we hardly have enough for a few hundred.

A university professor of Vienna says in a letter to us: "Personally,

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Correspondence

I do not mind the hunger so much, but it is so very embarrassing that I cannot get shoe laces and have to walk around without."

Death Preferred to Starvation

Another letter reads: "UNRA was our great hope, but now it is out before it has come to Austria. Our poor country is bleeding to death. Last year we still had the hope that things would become better, and that hope carried us through the hard winter. But now a terrific disappointment sets in. Nothing has been done so far for us, and faith and hope in America begin to dwindle. What should we do; what can we do? Oh, please, let us die quickly; starving to death is so hard."

"We can't get needles. We have to rent a needle for a schilling a day, and woe if you should break it."

And so we could go on quoting passages of letters we receive daily.

The urgent necessity for help is also felt and stressed by the authorities of the U. S. Occupation Army. A high American officer and an American Army Chaplain, in cooperation with local agencies in Austria, sent us recently more than 5,000 addresses of the most needy people; widows with many children whose fathers died in the war, orphans who lost their parents on the way, old people who could not keep pace with their families and were left behind. These high American officers are so concerned about this indescribable misery that they appealed to us that, through our concerts, we pass on the word to America that Austria is dying.

Sincerely yours,
Augusta Von Trapp
Stowe, Vermont

Correspondence

The Missal in 'Mediator Dei'

Editor:

AN interesting feature of "Mediator Dei" is the use made of the Missal in its argumentation. I quote from the encyclical as printed in **Emmanuel**, May issue, pages 149-159, abbreviating and transposing to save space.

Page 149.—"Together with the Angels and Archangels, Christ and the members of the Mystical Body sing undying praises to God" (Preface), offering to the Father "all honor and glory" (Per Ipsum), and this is "truly worthy and just, right and salutary" (Preface).

Christ offers Himself "for all who have gone before us with the sign of faith and who sleep in the sleep of peace" (Memento pro defunctis).

He is our mediator on our altar, "that we may be filled with every blessing and grace" (Supplices).

Page 151.—"As often as the commemoration of this Host is celebrated, the work of our Redemption is accomplished" (Secret of Ninth Sunday after Pentecost).

Page 152.—"The oblation which follows the Consecration is a certain attestation that the whole Church offers together with Him" (Refers to Unde et Memores).

Page 153.—"The rites and prayers of the Eucharistic Sacrifice also signify and show that the oblation of the Victim is made by the priest together with the people." — "Pray, brothers, that my Sacrifice and yours may be

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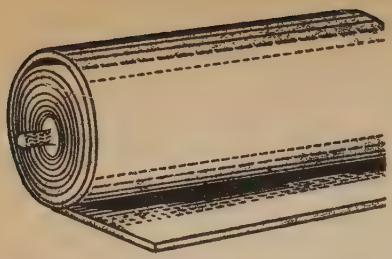

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acceptable" (Orate fratres).—"The **prayers** with which the divine Victim is offered are said for the most part in the plural number, and in them it is frequently indicated that the people also participate. For example: 'For whom we offer to Thee, or who offer to Thee' (Memento pro Vivis). 'We pray Thee, O Lord, that thou wouldst be pleased to accept this offering' (Hanc igitur). 'We offer to thy divine Majesty a pure Victim, a holy Victim, an immaculate Victim' (Unde et memores).

"The people should know in what sense they may be said to offer **in the Canon** of the Eucharistic Sacrifice."

Page 154.—"The faithful take part in this oblation, not only through the hands of the priest, but also with him in a certain way they offer the Sacrifice. Because of this participation, the oblation of the people is brought into **liturgical worship** itself."—"The **external rite** of sacrifice is necessary to manifest internal worship."

Page 155.—"He offers it to God for the Holy Catholic Church, and for the living and the dead" (Canon of the Mass.—"United to the **liturgical action**, 'whose faith and devotion are known to Thee'" (Memento, Domine).

The Missal is mentioned in many other ways in the encyclical, all of which is interesting to one who did not escape criticism for writing (A.E.R., Sept., 1943): "I believe the real reason why the Mass is not better known is because our modern manuals of Catholic dogma have not yet discovered the Missal." With Medi-

ator Dei basing its arguments on the words of the Missal, manuals of dogma will surely do likewise. In due time, by having recourse to the Missal instead of lining up star theologians, destruction theories and the Mass-essence barnacle may quietly be shunted into the realm of history—as so recently happened to conflicting opinions concerning the form and matter of the Sacrament of Holy Orders. In that case also, a proper form was found in the very prayers of the Pontifical.

Edward Dahmus

St. Libory, Illinois

Warning and Appeal

Editor:

WOULD you kindly publish this personal experience of mine in the hope that a brother priest may be spared a similar bad investment with the same "gentleman."

About the first of last September, a Mr. Norman Foss interested me in a used pipe-organ. He had recommendations from priests to the effect that he had done satisfactory work for them. I entered into a written contract with him to have a pipe-organ installed within two months and made a substantial cash partial payment. Since then I have neither seen nor heard from him.

Subsequent investigation revealed that although this man had satisfied customers, as he claimed, he also had others who, like myself, were victims of his perfidy and mendacity. For some time he operated out of Lisbon, Ohio, and claimed to represent the Foss Organ Co., which, incidentally,

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Correspondence

was not an organ company at all in the usual acceptation of the term. Now he seems to have vanished into thin air. He may be operating in new territory under an alias. He is tall and handsome, about fifty, soft-spoken with a New England accent, has dark, receding hair and has the marks of a cultured, educated gentleman.

I appeal to any reader who might know of the whereabouts of the above "gentleman" to let me know at once for obvious reasons. Any information of this nature would be greatly appreciated.

Sincerely yours,
Joseph Finan
St. Joseph's Church
Lewisville P. O., Monroe County
Burkhart, Ohio

Newman Club Convention

Editor:

THE 34th National Convention, Newman Club Federation, will be held in Minneapolis, Minnesota, September 2 to 5, under the patronage of Archbishop Murray of St. Paul.

Although it is a national convention, it will be of international importance as delegates from foreign Newman Clubs are invited. Also, Pax Romana plans to send representatives. Speakers of national importance will also be present. The main theme of the Convention will be "The Social Responsibility of the Catholic Student."

Sincerely yours,
Dennis Duffy
1228 Southeast Fourth Street
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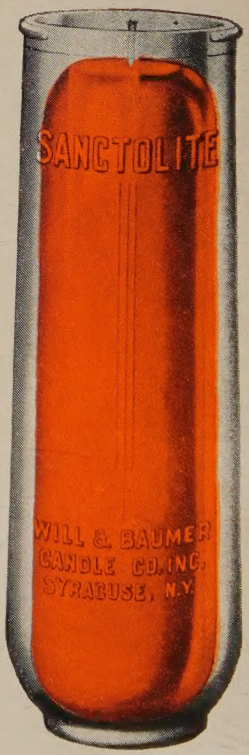

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